

MIND

1943

THE FORTIETH ANNIVERSARY

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JANUARY, 1943

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THE CATHOLIC MIND

After forty years of continuous publication as a fortnightly periodical, *The Catholic Mind*, beginning this January, 1943, is changed to a monthly periodical, and will be mailed to the subscribers during the first week of each month. In its revised form, *The Catholic Mind* retains the features that have made it valuable during the past forty years, and becomes more vital because of the renewed purpose of the Editors to secure material that explores the new thought of our day.

The Catholic Mind publishes: 1. Papal Encyclicals, Pronouncements; 2. Pastorals of greater importance as issued by the Hierarchy; 3. Other Documents of contemporary and historic value; 4. Addresses, Sermons, Lectures of a notable character; 5. Articles of greater merit, published in foreign and American periodicals; 6. Editorials expressing the Catholic viewpoint and conviction; 7. Brief quotations from the great thinkers of the past; 8. Answers to questions sometimes asked.

It is the hope of the Editorial Board that *The Catholic Mind*, in its new form, will truly express the "Catholic Mind" in its contemporary and traditional significance.

It is their hope, likewise, that the present readers recognizing the need and the value of this periodical, will recommend it to others, or subscribe to it for others.

THE CATHOLIC MIND

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FAR BACK in 1903, *The Catholic Mind* was first published on January 8. It was then issued under the direction of the editors of *The Messenger*. *The Messenger*, a monthly periodical devoted to cultural Catholicism, was discontinued in 1909, and the place it had filled in American Catholic literature was taken by the Catholic Review of the Week, *America*. Thereafter, *The Catholic Mind* was published by the America Press.

The first announcement of *The Catholic Mind* is carried on the inside front cover of Number I, Volume I. It reads:

"Each number will contain an article of permanent value, entire or in part, on some question of the day, giving in pamphlet style: the best statements of Catholic doctrine; surest results of historical research; latest word on subjects in dispute; documents such as Papal Encyclicals; Pastoral Letters of more than local interest; important addresses at Catholic congresses; occasional sermons of special merit; biographies and good short stories; editorials, chronicles and book notes.

"These articles will be from the best sources, and the rule of selection is: *One at a time and the best that can be had so that subscribers may keep each number for frequent reading and reference.*"

Through forty years, *The Catholic Mind* has adhered to this very exemplary program.

No. 1 carries a translation of the very remarkable dissertation, *Reform, True and False* by the then fifty-year-old Bishop von Keppler. The particular reason for publication, says the translator, was to give American readers an insight into some phases of thought with which the Catholics in Germany were contending.

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No. 2 publishes an excellent discussion by the brilliant Ferdinand Brunetière on *The Laws of Proscription in France*.

No. 3 makes available four important Papal Documents: The Bull of Leo XIII on the Church in the Philippine Islands; Constitution of a Commission on Biblical Studies; Encyclical Letter on Studies in Ecclesiastical Seminaries; Allocution to the Cardinals.

The succeeding numbers of *The Catholic Mind* were equally valuable in their contents. They were, and are now, a depository of Catholic documentation and Catholic thought.

About 1915, the practice of confining each number to one article or address was changed. Thereafter, each number published several shorter articles and excerpts. Through the next twenty-five years, *The Catholic Mind* preserved the values for which the periodical was founded.

Beginning the forty-first year, in 1943, the editors have decided that the aims and the original program of *The Catholic Mind* can best be fulfilled by turning the periodical into a monthly. It is thus brought into the current style of the so-called "Digest" publications. It will not, however, be a "Digest" monthly. It will adhere, in this January of 1943, to the very clear and very well-expressed statement published in January, 1903.

And so, with this issue, *The Catholic Mind* begins a new, and we trust, a more useful phase in its forty-year-old history. Our country is engaged in a world-wide war which has already reached catastrophic proportions, and threatens, before the struggle is finally decided, to leave whole regions of the globe utterly prostrate.

In this crisis of the human race, where else can despairing men turn with confidence and security except to the Divine Wisdom of the Catholic Church?

Fortunately, the Church is awake to this challenge. The Papacy of our times, through its courageous statement of Christian principles and its resplendent moral prestige, has shown a leadership worthy of the greatest successors of Peter. The Bishops, too, throughout the world, have not hesitated to guide their flocks with timely pronouncements on the most serious problems of our times. Zealous priests, nuns, brothers and laymen have contributed their ideas to this swelling stream of modern Catholic thought.

It seems to us more necessary than ever to make Catholic thought easily available to busy readers. This magazine was founded originally to mirror the living Catholic Mind. To continue to do this, in a more engaging and in an expanded form, remains our humble purpose.

Victory and Peace

Text of the Statement issued in the name of all Archbishops and Bishops of the United States by the Members of the Administrative Board of the National Catholic Welfare Conference, November 14, 1942. Reprinted from THE NEW YORK TIMES

OUR COUNTRY has been forced into the most devastating war of all time. This war, which is the absorbing interest of all the world, involves unquestionably the most important moral issue of today.

Some nations are united in waging war to bring about a slave world—a world that would deprive man of his divinely conferred dignity, reject human freedom and permit no religious liberty. We are associated with other powers in a deadly conflict against these nations to maintain a free world. This conflict of principles makes compromise impossible.

While war is the last means to which a nation should resort, circumstances arise when it is impossible to avoid it. At times it is the positive duty of a nation to wage war in the defense of life and right. Our country now finds itself in such circumstances.

Even while we meet here, the exigencies of war have driven our armed forces into unexpected areas of conflict in Africa. Our President, in letters addressed to the rulers of all the friendly nations concerned, has given solemn assurance that the United States has no designs of permanent conquest or sordid interest.

Our aim, he pledged, is to guarantee to countries under temporary oc-

cupation as well as to our own the right to live in security and peace.

PRESIDENT'S PLEDGE SUPPORTED

We Bishops are confident that the pledge of our Chief Executive, not lightly made, faithfully mirrors the mind and conscience of the American people.

That pledge is in full harmony with the expression of high purpose which the President made to the Catholic Bishops of the United States when our own country was plunged into war:

We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations.

From the moment that our country declared war we have called upon our people to make the sacrifices which, in Catholic doctrine, the virtues of patriotism, justice and charity impose.

In every section of this nation the voices of our Bishops have been heard. Their instructions, their pastorals, their counsels, their appeals for prayers are an encouragement and an inspiration to their flocks. Our priests as chaplains on the war front have inspired confidence in the men whom they so zealously serve.

Our men in the armed forces deserve unstinted gratitude for their heroic services to our country and high commendation for the faithful practice of their religion.

In every diocese prayers have been incessantly offered, asking God's pardon for the sins of individuals and nations, begging Divine mercy for all, pleading for a victory which will have the sanction of infinite justice and for an enduring peace founded on the love of God and the love of all men.

BASIS OF A JUST PEACE

Priests and people have earnestly prayed that the Holy Spirit may guide our President and all who share with him the heavy responsibilities of directing the war efforts and of winning the victory from which all peoples will derive a just and lasting peace.

In the discharge of our pastoral responsibility we are gravely concerned about the world peace of tomorrow.

Secularism cannot write a real and lasting peace. Its narrow vision does not encompass the whole man, it cannot evaluate the spirituality of the human soul and the supreme good of all mankind.

Exploitation cannot write a real and lasting peace. Where greedy might and selfish expediency are made the substitutes of justice there can be no securely ordered world.

Totalitarianism, whether Nazi, Communist or Fascist, cannot write a real and lasting peace. The State that usurps total powers by that fact be-

comes a despot to its own people and a menace to the family of nations.

The spirit of Christianity can write a real and lasting peace in justice and charity to all nations, even to those not Christian.

In the epochal revolution through which the world is passing, it is very necessary for us to realize that every man is our brother in Christ. All should be convinced that every man is endowed with the dignity of human personality and that he is entitled by the laws of nature to the things necessary to sustain life in a way conformable to human dignity.

In the post-war world the profit element of industry and commerce must be made subservient to the common good of communities and nations if we are to have a lasting peace with justice and a sense of true brotherhood for all our neighbors.

The inequalities of nations and of individuals can never give to governments or to the leaders of industry or commerce a right to be unjust. They cannot, if they follow the fixed principles of morality, maintain or encourage conditions under which men cannot live according to standards befitting human personality.

Unfortunately, in our day we must wage a global war to secure peace. War is abnormal and necessarily brings on abnormal conditions in the life of a nation.

During the war crisis free men must surrender many of their liberties. We ask our people to be united

and prepared to make every sacrifice which our government deems necessary for a just and enduring peace through the victory of our armed forces.

We are confident that they will perform their wartime duties gladly because they know that our country has been the defender, not the destroyer, of liberties and has in the past always re-established the full measure of peacetime freedom, on the conclusion of hostilities.

WOULD LIMIT WOMEN'S JOBS

Our government has announced that the war emergency makes it necessary to employ an unprecedented number of women in industry. While we are wholeheartedly cooperating with our government in the prosecution of the war, we must, as shepherds of souls, express our grave concern about the Christian home in our beloved country in these crucial days.

When mothers are engaged in industry, a serious child-care problem necessarily arises. Every effort must be made to limit, as far as necessity permits, the employment of mothers in industry, particularly young mothers.

Due provision in conformance with American traditions should be made for the day care of the children of working mothers. The health and moral welfare of mothers employed in industry should be thoroughly safeguarded.

With a full realization of the role which women must play in win-

ning the war and of the extreme measures that our government must take, we ask that all try to realize the dangers involved, especially the moral dangers.

We urge that there be a wholesome moral atmosphere wherever women are employed.

We know that patriotic mothers are generous in giving their sons to the defense of our country. We express their concern, and ours, about youths of eighteen years of age who are now to be called to the armed forces. We hope that special moral safeguards will shield them, so that they may serve their country without moral blemish.

We express our deepest sympathy to our brother Bishops in all countries of the world where religion is persecuted, liberty abolished and the rights of God and of man are violated. Since the murderous assault on Poland, utterly devoid of every semblance of humanity, there has been a premeditated and systematic extermination of the people of this nation.

The same satanic technique is being applied to many other peoples.

We feel a deep sense of revulsion against the cruel indignities heaped upon the Jews in conquered countries and upon defenceless peoples not of our Faith.

We join with our brother Bishops in subjugated France in a statement attributed to them:

Deeply moved by the mass arrests and maltreatment of Jews, we cannot stifle the cry of our

conscience. In the name of humanity and Christian principles our voice is raised in favor of imprescriptible rights of human nature.

We raise our voice in protest against despotic tyrants who have lost all sense of humanity by condemning thousands of innocent persons to death in subjugated countries as acts of reprisals; by placing thousands of innocent victims in concentration camps and by permitting unnumbered persons to die of starvation.

The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected.

We ask this acknowledgment and respect particularly for our colored fellow-citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in changed and changing social conditions our national heritage.

We fully appreciate their many native gifts and aptitudes which, ennobled and enriched by a true Christian life, will make them a powerful influence in the establishment of a Christian social order.

We recall the words of Pope Pius XII expressing his paternal solicitude for the colored people of our country. In a letter addressed to the American Bishops on the occasion of the 150th anniversary of the establishment of

the American hierarchy, His Holiness said:

We confess that we feel a special paternal affection which is certainly inspired of Heaven for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare. (Sertum Laetitiae—1939).

LINKS TO LATIN COUNTRIES

We send our cordial greetings to our brother Bishops of Latin America. We have been consoled by recent events, which give a sincere promise of a better understanding by our country of the peoples of Mexico, Central and South America.

Citizens of these countries are bound to us by the closest bonds of religion. They are not merely our neighbors; they are our brothers professing the same faith. Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations.

The traditions, the spirit, the background, the culture of these countries are Catholic. We Bishops are anxious to foster every worthy movement which will strengthen our ami-

cable relations with the Republics of this continent.

We express the hope that the mistakes of the past which were offensive to the dignity of our Southern brothers, their culture and their religion will not continue. A strong bond uniting in true friendship all the countries of the Western Hemisphere will exercise a most potent influence on a shattered post-war world.

ASKS STUDY OF POPE'S PLAN

We urge the serious study of the peace plans of Pope Pius XII, which insist that justice be inspired by love—first, love of God and, then, love of every human being. "The command of love among individuals found in the Gospels," said Benedict XV, "differs in no respect from that which should reign among States and peoples" (*Pacem Dei*, Benedict XV, 1920). If we are not to have a Christian peace, then we shall be given only

an armistice and we shall begin to prepare for a third world conflict.

We conclude by urging again unceasing prayers, the prayer of all prayers by priests, the Holy Mass; prayers addressed to the Blessed Virgin that she will intercede with her Divine Son for mercy on a war-blighted world. We ask that Tuesday, December 8, the Feast of the Immaculate Conception of our Blessed Mother, the Patroness of our country, be set aside as a special day of prayerful supplication. In its observance the priests and Faithful of every diocese will follow the timely instruction of their Bishop.

We recommend the recitation of the Rosary in common, both in our churches and in our homes. We trust that the children of our country will, in response to the many appeals of our Holy Father, offer their innocent prayers to God for peace. Let us all unite in praying for a victory and for a peace acceptable to God.

We must accept the fact that there is a great deal held in common by our American and European allies and ourselves which is not shared by the Russians. In particular, the principle of the all-embracing state, of the political control of human life, has no place in our way of life; historically so little place that the heart of both the religious and the liberal inheritances of European civilization is the careful, firm limitation of the activities of the state. That is the very core and heart of the English tradition, as of the Christian tradition, not to be compromised. Confidence between the two states will not be increased by writings which suggest that we have no particular convictions of our own that we are not ready to throw overboard; if only because such suggestions would be untrue.—THE TABLET, *London*

Christ in Industry and Commerce

LEWIS WATT

Reprinted from the MONTH, London

TO SPEAK of Christ in industry and commerce is to assume that there is a place for Christ in economic life; that He is—or can be—"in" industry and commerce. To Christians, of course, there should be nothing surprising in this assertion; yet it certainly runs counter to a very common opinion. Our assumption is in open contradiction with the idea that the sphere of industry and commerce is, from the religious point of view, a sort of no-man's-land; in other words, that economic activities are ruled by economic laws, *and by those alone*, save in so far as the law of the land may modify them.

In practice, this is, of course, modified by a certain amount of humanitarian feeling and by respect for an ill-defined ethical code; but the claim that the business-world can and should be pervaded and inspired by Christianity is only too often met by polite incredulity and dismissed as amiable sentimentalism.

The world of business is a hard tough world, full of conflict between people who are engaged in a continual struggle to improve their financial position, to keep their heads above water, or to get as big a slice of the cake as they can.

To such people (and they are the great majority of our population)

Christianity must be presented for what it is—a hard tough religion, not a cloud of sentimentality; thoroughly realist, not a utopian dream. Above all, not as something which is a counsel of perfection, above the head of the ordinary man and woman, but as a matter of strict duty, to be rejected only at the cost of individual and social peace, progress and welfare.

Whether the secularist mentality likes it or not, the business-world can claim no exemption from the sovereignty of Christ. It cannot plead that production, distribution and exchange are processes having no relation to religion; for, if that plea is put forward, it misses the all-important point that these processes are simply the activities, mental and physical, of human persons; and that these persons are acting as they do because they have conscious purposes in their minds.

At once it follows, if we are not to reject the Christian Faith, that great issues are at stake in the economic field. The welfare of men and women with immortal souls is intimately bound up with problems of industrial and commercial organization, administration and policy. Whether they be employers or employed, skilled or unskilled, directors, managers, shareholders, technicians, clerical or manual workers, they are all called to be co-

heirs with Christ and to enter His eternal kingdom.

All, whether they know it or not, have been redeemed by Him from the slavery of sin. All are weak, all are tempted, all have the terrible power of choosing evil; yet all, too, in the depths of their souls have an ineradicable longing for perfect happiness, which can only come from possession of the Infinite Good. They are not mere wheels in the economic machine, not mere robots performing tasks in factories, offices or shops. They are human persons; *each* of them is a person, forever distinct from all the others and of far greater worth than the most exquisite or ingenious or magnificent of the works of man's hands.

And just because they are persons, with the power of free choice that comes from the natural gift of reason, they have duties and they have rights; and just because they are *created* persons, those duties and rights are but means by which they are, with the help of their Creator, to fulfil His eternal design for them, for *each* of them.

One does not need to be a Christian to believe in the transcendent value of the human person; many who would not call themselves Christians have fought and are still fighting a great fight to prevent men, women and children being treated as though they were mere chattels, and to vindicate the claims of human personality in the economic and social order. But Christianity gives those claims a founda-

tion far deeper and stronger than any secularist theory can discover; nor can its representatives cease to voice them.

The fact, then, that the business-world is a complex of relations between *persons* is one of the reasons why Christ is rightly said to be "in industry and commerce."

Another reason (or perhaps the same reason from a somewhat different point of view) is that our economic system implies an organization of persons for the achievement of a definite purpose—the provision of goods (including services) to satisfy the demands of consumers. That is the purpose of the system as a system, though the purposes of the persons within it, their individual motives, are of all sorts and kinds, varying with their personal attitude to life.

RELIGION RELEVANT

Whether we consider the purpose of the system itself, or the motives of those engaged in it, it is evident that the Christian Faith is very relevant indeed. Is it the function of industry to satisfy, to the best of its ability, any and every demand at no matter what cost in human suffering to the producers and in moral or physical injury to the consumers? Or is society entitled to intervene to prohibit or regulate the manufacture or sale of certain commodities? Does a strong demand for cheap clothing justify the employment of labor at sweated wages? or the employment of young children in

textile factories? May the hours of labor in shops, mines, offices or factories be limited by law to a certain number even though demand for the product of labor is strong enough to justify a longer working day? May the sale of certain types of commodity, e.g., cocaine, be legally restricted, notwithstanding the existence of an unsatisfied demand for them?

The fact that in civilized countries the law does intervene to regulate methods of production and sale is evidence that it has been found necessary to have some standard to which the economic system is subordinate, and by reference to which its activities can be judged. That standard is usually stated to be the welfare of the community and its members.

But what exactly is this welfare? To ask this is to raise the question of the meaning of life, and therefore of the claims of Christ upon men. Those who reject those claims will not accept the Christian idea of human welfare; but they cannot deny that, since it is the function of the economic system to contribute to human welfare, Christianity is entirely logical in maintaining that its standards apply in the economic field as elsewhere, and that by those standards it must judge the true purpose of the economic system and the way in which it actually functions.

That industry and commerce cannot claim independence of Christ is even more obvious when we consider the individual motives of those en-

gaged in them. Christ claims the allegiance of men's wills, and their motives are the aims on which their wills are set.

Men do not cease to be men, their duty to seek only what is pleasing to their Creator is not lessened, merely because they enter industry or commerce. Before they are bankers, or stockbrokers, or accountants, manufacturers or operatives, they are, first and foremost, *men*, with all that this implies according to nature and the Christian Faith.

NO ECONOMIC MAN

There is, in the real world, no such person as "the economic man," who lives and moves and has his being solely in the economic order. The economic man was never more than the bloodless abstraction of certain economists, and he is generally considered to have outlived his usefulness, if he ever had any. He has been relegated to the shades; appropriately enough, for he was always rather shady.

The sovereignty of Christ, then, extends over industry and commerce because the economic system includes a constant flow of purposive human activities, and is an organization of persons which has developed and exists for a human purpose.

But what does this sovereignty mean in practice? It means that the economic system and the activities of all engaged in it must be such as Christ would have them to be, that

there is a strict duty incumbent upon all in industry and commerce to discover His will in regard to their conduct and their plans, and then to conform themselves to it, at no matter what cost to themselves of comfort, wealth or power. Put in these stark terms, Christianity is seen to be (what I have already called it) a hard, tough religion.

It is a travesty of Christianity to pretend that it contents itself with making gentle, sentimental recommendations about general goodwill, or what not. It makes severe demands on human nature, for it demands self-sacrifice. It has no tolerance for our slothfulness, our avarice, our dishonesty, our innate selfishness. Certainly it promises Divine forgiveness for them, but only on condition that we repent and turn over a new leaf. It claims that if men submit themselves to Christ, with all of self-denial that this implies, they will find a new and far more spacious world opening before them, they will have a new insight into the meaning of the happiness they are ever pursuing, they will discover that they can have it by putting Christ first in their lives.

And Christianity claims that this is true not only of the individual but of society as a whole, and of every organization within the state. Even those who are most sceptical about these claims must admit that experience has taught us the grievous and bitter fruits of secularism in social and economic life. These are only too well-

known to a world tormented by conflicts between nations and between classes, and by the clash and clangor of economic and financial warfare.

From this terrible turmoil, international and social, there is but one road of escape: acceptance of a law, binding on all, reconciling the just interests of all, higher than mere State-law, having as its purpose the true welfare of every human being, and capable of realizing that purpose. And what can that be but the law of God, the fulfilment of which is Christ's will for men?

At this point we encounter a difficulty of some importance, for if it were valid it would undermine all that has been said above. Even admitting, it may be said, that the Will of Christ should rule in the economic field as in other departments of life, how are we to know that Will in detail? Christ has not left us a code of conduct in economic affairs. There is no recorded saying of His about strikes or lockouts, the joint-stock system, nationalization of the means of production, production committees or joint industrial councils, and so on.

This difficulty is not peculiar to economic activities. It could be raised with reference to our educational, legal or political institutions. We have no recorded saying of Christ about trial by jury, constitutional government or State schools. Indeed, He does not give a complete and detailed code of conduct even for individual life. His principles are universal, ap-

plicable to all times and all places, but to be applied to varying conditions and circumstances by men with the help of the Holy Spirit. He is speaking not only *about* persons but *to* persons, that is, to beings to whom God has given intellects, and therefore the power to apply principles to particular cases; indeed, to discover principles for themselves.

REASON AND REVELATION

In other words, Divine Revelation is not the only source of knowledge. God speaks, too, by the light of reason, and when on any point revelation is silent, it is for the human intellect to supply guidance. This is simply the traditional doctrine of "the law of nature," which Christianity accepted from the thinkers of the ancient world, and placed on a firmer foundation than they knew. It is called the law of nature because its precepts, perceived by the human intellect reflecting on man's nature, express the true dynamism of that nature, and guide it to its perfection; and because God is the author of nature He is also the author of this law.

Christ's teaching enables us to perceive the law of nature more clearly; His life and death give us new motives for obeying it. He has added to it only those precepts which concern the Christian Faith and Sacraments. Far from abrogating it, He has given it a new strength and splendor by His own example.

So when problems of right and

wrong arise in the field of industry and commerce, as in any other field of human activity, they are to be solved by using our minds to the best of our ability to apply the great principles of Christ's teaching and the law of nature. This is not the place to discuss those principles in detail. For our present purpose they can be summed up under two heads; the transcendent value of the human person with its rights and duties, and the brotherhood of all men; or, in terms of morality, justice and charity.

Without entering into an analysis of these two social virtues, it may be briefly said that justice imposes upon every person (including the community as a "moral person") the duty to respect the rights of every other person (again including the community), while the specifically Christian virtue of charity requires us to love all men as Christ has loved us.

We must be realistic, and admit that there are difficulties—often great difficulties—in the practice of these virtues. Of course the first difficulty to spring to mind is the weakness and selfishness of our wills, which are no less in the industrial and commercial community than elsewhere.

Everybody, said a great theologian centuries ago, talks about justice and praises it; but it is another thing to practise it. And we may say the same of charity. But there is a further difficulty, familiar to conscientious folk; and that is, to know exactly what justice or charity requires of us in a

given situation, particularly when the circumstances are complicated and it is a question of reconciling opposing claims. This is a situation not unfamiliar in the economic world.

It arises, for instance, when the claims of shareholders to at least some return on their money have to be weighed against the claims of employees to a decent wage. It arises when the interests of the community appear to clash with those of a section of its members. Every large-scale strike or lock-out illustrates this. So does the recent dispute about the means test. So does any scheme for the expropriation of private owners. He would be a bold man who would say that all such problems have been settled in the past in accordance with Christian principles of justice and charity; or that the Christian solution is always so clear that only the selfishness and avarice of the parties concerned can explain divergencies from it!

The fact is that the application of moral principles is not always an easy matter, even given good will. It is almost a science; and what we lack nowadays is a body of trained men able to help in the task—men, that is, familiar with Christian principles and with the facts of industrial life, and trained to apply the former to the latter. In default of such a body, probably the most we can hope for is that the solution of various conflicts of economic interests which is arrived at after careful discussion between those concerned will not be too dissimilar to

the ideal Christian solution; though too often it will be at best only a compromise.

One thing is absolutely certain, that no Christian worthy of the name can be satisfied until those engaged in industry and commerce, in whatever capacity, recognize in practice (and not merely in word) that no economic system is acceptable which treats human beings as if they were machines, and not *persons*.

Of course, as I have already said, Christians are by no means alone in insisting on the claims of human personality. It is being more and more realized that, even from the purely economic standpoint, it is a blunder to overlook the *personnel* side of production. Hence the development of welfare work and of trained people to undertake it. Hence too we see the beginnings of a movement to show workers how their particular output is integrated into the finished product.

This fight has been to a great extent won, though not entirely, particularly with regard to wages. Psychologically too there has been progress; the idea that the workers are no more than mere hands would be openly defended by hardly anyone today. The statement that they are persons would not be looked on as irrelevant to industry. What is now needed is elucidation and acceptance of all the implications of that statement; as of the complementary truth that all other

classes in industry and commerce are persons too.

When we claim that human beings must always be treated as persons, we mean that they must be treated by all their fellow-beings as Christ treats them, with genuine desire to promote their best and truest interests. It does not mean weak connivance at their shirking their duties and responsibilities, whether they be employers or employed, or whatever other function they perform; but it does mean a scrupulous respect for the rights given them by God.

It would be interesting to work this out in detail, and to apply it to test the wage system, the joint-stock company, claims of the workers to share in the control of industry, relations between the State and industry, and so forth; but I must refrain. The main point I am trying to make is the necessity of "personizing" relations in industry and commerce. Let me quote from a letter sent by an assistant manager describing conditions in his firm:

Operatives en masse are very well treated from the physical point of view and remuneration. Individually, they hardly exist. The management is benevolent, but interested in technology and statistics rather than in individuals. . . . The employees take to official welfare as a matter of course and have no interest in it. They feel they are part of a vast machine which runs like a clock, without

human personality, never seeing them, never blaming them, never praising them, never penalizing them, never rewarding them, never driving them, never exhorting them, but expressing itself impersonally from time to time like a book of rules.

It will be noticed that in this firm conditions of labor seem to be good. The complaint is that it functions too impersonally.

IMPERSONAL BIG BUSINESS

We must recognize that this impersonalism is a very logical consequence of large-scale industry as we know it today. Its very size tends to make relations between those engaged in it impersonal. So does the fact that capital is usually provided by shareholders who are quite out of touch with their employes. So does the rapid tempo and strain on management which is characteristic of modern production.

Furthermore, none but the smallest producers are in direct contact with the final consumers of the finished product; the intervention of a series of middlemen is a further factor making for the loss of personal relations in our economic system. Even collective agreements between trade unions and employers' associations, necessary and useful as they are, foster the same tendency to impersonalism, by merging the individual in an economic class.

Another factor making for the same result is, paradoxically, the fact

that in these days a great deal of intellectual effort is being devoted to the understanding and analysis of social and economic life. All serious thinking requires the use of abstract generalizations and classification, and this has its dangers when the subject thought about is human beings.

We talk about "the workers," "the employing class," "the unemployed," classifying persons according to a single characteristic; and we must be on our guard lest this make us forget the reality of the persons we include in these groups. Statistical methods lead in the same direction, and it is noteworthy that, in the letter I have quoted, the management's interest in statistics rather than in individuals is mentioned. Even the title of this paper refers to "industry and commerce," which are abstract generalizations, facilitating thought about many different firms and enterprises of great diversity in actual life.

Closely connected with this last factor is the tendency in certain quarters to maintain that social and economic life is ruled by great impersonal forces, in the grip of which human beings are but puppets. I need not point out how illogical it is to assume that such forces would be working for human welfare. It is sufficient to say that any such theory is in profound contradiction with Christianity.

In sum, then, it appears to me that the all-important task of Christians is to insist that industry and commerce must take into account in all

their operations and their organization the transcendent value of the human personality of each and all engaged in them: indeed, of all men whose lives are affected by the economic system, at home and abroad.

Psychologically and morally, men, women and children must be treated as such, and not as mere units in the economic machine. It is not for Christianity to give instructions about the technical side of industry and commerce, beyond the rule that technical administration, industrial and commercial strategy and tactics, are but means by which Christ's purpose for mankind is to be forwarded; and that therefore this, and this alone, is the ultimate standard by which they are to be judged.

In the concrete, it is not for Christianity to say what measures should be adopted to secure wage-justice under our present economic system, or whether a one, two or three shift arrangement of hours is advisable, or whether some particular industry (e.g., the railways) should be nationalized or not, and so on. That is for those to decide who have full knowledge of all the relevant circumstances. What we must insist on is that such decisions be guided by the Christian principles I have outlined.

To say that *Christianity* has not the function of prescribing the technique of industry and commerce is, of course, by no means to say that *Christians* have no concern with that subject. In fact the more Christian in

outlook our employers, managers, employes, directors, trade union leaders and others engaged in industry, the greater is the likelihood that the technical arrangements of our economic system will conform to Christian standards. And just in proportion as it does so conform, shall we have the sort of system that will make for social and individual welfare.

It has been truly said that democracy is living on its Christian capital. If that were not to be steadily renewed, if it became exhausted, I find it impossible to see that any standard for decent social life would be left to us. The great enemy of social peace and welfare is selfishness, and I am delighted

to have the support of Victor Gollancz (in his recent book *Shall Our Children Live or Die?*) when I affirm that if selfishness is to be controlled it is necessary for us all to cooperate in preserving and developing the Christian tradition.

Here the schools and universities have a vital part to play. The children and young people of today are those who, in a few short years, will have the fate of our nation in their hands. What their moral characters will then be, whether they will be selfish or self-sacrificing, materialist or truly Christian, depends in great measure on the way in which they are being trained today.



Keep the FSA

One of the brightest rays of hope for the colored farmer, has been the activity of the Farm Security Administration. In a countryside with which I am familiar, a simple, local application of the FSA program has brought about, in a couple of years, the beginnings of a rebirth of confidence in farming as a practical way of life, among a farming group who had become thoroughly discouraged and disorganized. Home gardens, poultry projects, modest livestock acquisitions—a few hogs here, a cow there—approaches to the control of their own finances through credit unions, domestic improvements of various descriptions to house, barn, kitchen, women's enterprises and canning projects, all these began to blossom forth in a virtual wilderness.

If the FSA goes by the board, it means simply that Negro agriculture, as such, will be deprived of the most effective means of encouragement for individual effort, thrift, foresight, that has heretofore been devised by any governmental agency. And without governmental encouragement the Negro farmer will not have that degree of self-reliance that his profession requires.—*John LaFarge, S.J., in THE INTERRACIAL REVIEW*

Hail, Star of the Sea!

THOMAS A. FOX C.S.P.

Baccalaureate Address to Catholic Midshipmen, Corpus Christi Church,
New York, N. Y., October 18, 1942

SOME YEARS ago a popular song voiced the complaint of men who had joined the Navy to see the world and instead saw the sea. I could never understand why seeing the sea, and failing to see the world—especially such a seamy side of it as has been known to attract some mariners, should be matter for lamentation, however tuneful. I recall a line of poetry from the great Wordsworth, which deplores the fact that "the world is too much with us." I cannot recall a line of either great poetry or great prose which complains that the sea is too much with us. Rather, the sea flows through all our literature, and has inspired not a few of its immortal moments.

What is more to the purpose, the sea has a favored place in Christian thought and symbolism. In one of our greatest hymns—a salutation to the Mother of Christ—we sing: *Ave, Maris Stella*,—Hail, Star of the Sea! The Church regards the sea as Mary's element, as the special province of the Immaculate One; and it is quite fitting that the Church does so.

For the sea is clean. The sea is open and spacious. The sea is bracing and salubrious to both the body and the soul of man. On its throbbing bosom the sun looks fervently; and in the silence of the night, under a canopy

of stars, the sea remembers the flaming ardor of her lover, as it is reflected by the moon; remembers a love that is pure though ardent, a love that purifies withal. Just as the Holy Spirit "overshadowed" Mary, and by the pure rays of His love alone, begot in her the living Saviour, so the sun overshadows the sea, and by his pure rays alone, fosters the teeming life within her depths. Most appropriately, therefore, do we associate the sea with our Blessed Lady.

It is also plain from the *Ave, Maris Stella* that the Church regards this mortal life as a sea which we must traverse to the shores of eternal blessedness. For life indeed is like the sea. Life has its perils like the sea. Life has its depths and shallows like the sea. Life has its fair weather and foul, its calms and storms, its ebb and flow. Life can be overcast, and is no stranger to mist and fog. Life has its trade winds—its fervors and enthusiasms. Life has its shipwrecks, its derelicts, its lurking death. Life has its ship lanes—those paths which have been charted by human sanity and wisdom, and woe to him who deviates therefrom. Life has its coral reefs—its insidious seductions, and many are they who have been wrecked thereon. Life—Christian life, at least—has its sun:

the shining wisdom of Christ's Gospel, and the flaming ardor of His love for us. Life has its canopy of stars: the twinkling splendor of innumerable lives which have accorded heroically with the pattern set by Christ, the sparkling biographies of Christian holiness. Yes, life has its moon, if you will: Immaculate Mary, reflecting the brilliance of her Divine Son.

And if life is a sea, we are all of us mariners. This is why Catholic education, like the Navy, sets such store by the science of navigation.

Navigation? Why, that is no new study for you, being a Catholic! Have you not all along found the Church stressing it in her curriculum?

Officers' training? No novelty for you! Long ago when you were but a child, the Church began her efforts to develop in you an officer's mentality, the quality of leadership, the ability to govern yourself and be truly captain of your own life-course. She has warned you insistently against that refractory crew you have aboard—those blind elemental impulses that are your passions—which bridle at restraint from your better judgment and the Law of God. She has continually admonished you that only by stern self-discipline and a certain austerity of life, may you hope to keep that sullen crew from overt mutiny; from seizing the bridge of your life, and making an everlasting wreck of you.

Taking soundings and avoiding shallows? That will be nothing new for you. The Church has told you all

along that you cannot safely navigate this earthly span in the narrows and shallows of materialism; but only with a depth of spirituality; only with a philosophy that is as wide and deep as God; that acknowledges Him to be the supreme value, the highest good, the final goal of living.

Shooting the sun? That will be old stuff to you. All along you have been trained to examine your conscience regularly, and take your moral bearings from the resplendent teachings of Jesus Christ.

Standing watch? You should be quite a hand at that by now. For a long time you have been taught to be watchful as well as prayerful; to descry your moral and spiritual enemies from a distance; so that being forewarned, you may be forearmed.

DeGaussing a ship against magnetic mines? Hardly a revelation for you. Haven't you always been reminded to deGauss your character by prayer and the Sacraments against the magnetic sophistries and enticements of the world, the flesh and the devil?

Armor plate and gun power? Pretty repetitious stuff for you; taught as you have been to armor your soul heavily with a resolute will, a firm Christian character, and a fervent love of God; taught as you have been to fire a mighty broadside of refusal at the gathering force of evil suggestion.

In substance, then, the naval science you are studying must have a familiar ring for you. Therefore you should be all the better navy man, and

all the finer officer, for being a Catholic; since for a long while now, you have been learning navigation and strategy as applied to moral pursuits; since long ago you entered an officers' training school when first you came under the educational disciplines of the Church.

Noblesse oblige, it is said; or as it is sometimes rendered: Be loyal to the royal in your self. Be loyal to the Faith of Christ which is in you, and to the fine, manly code of conduct He lived and preached. Be loyal to the Grace of Christ which was entrusted to you in Baptism. Be loyal to the service of Christ in which you were enrolled by Confirmation. Be loyal to the love of Christ which is lavished on you in Holy Communion. Be loyal to that avowal of regret for disloyalty to Christ, and to that pledge of amendment which you make in the Sacrament of Penance.

Be loyal to the nation, and to those humane ideas of justice and freedom, of a fuller social and political life, which it was founded to foster and preserve.

Be loyal to the sea, and its grand traditions. Emulate its admirable qualities in your inmost life of mind and heart. Let all your thoughts and sentiments be as clean, as spacious, as salubrious as the sea.

Be loyal to Mary, Christ's Mother,

the Star of the Sea. Keep singing in your heart, no bawdy sailor's chanty, but the wholesome strains of *Ave, Maris Stella*.

Some years ago I was rowing on the Hudson river in a boat that was loaded down with a score or so of my college associates. A terrific storm hit us as we were in mid-stream. Waves angrily milled around us, and the boat was well-nigh unmanageable. Knowing that the utmost exertion alone could save us, that we must oppose violence with violence, we strained at the oars desperately, and rowed for dear life. All this while the boat shipped water at a frightful pace. Panic threatened the salutary discipline aboard, until one of the group started singing *Ave, Maris Stella*. Another, and then another, joined in, till finally all of us, despite our frantic exertions at the oars, found breath to call on Mary. Thick though the darkness was around us, the Star of the Sea shone through; and our faith kindled under its shining, and our hopes arose, as we thought of the Mother of Him who bade the raging waters be still.

Should any of the manifold perils of the sea in wartime befall you, may such be your recourse. May the thought of Mary comfort you. May her maternal solicitude shield and succor you. For if the Mother of God be with you, what matters it after all, how much embattled deviltry be against you?

The Pope and The War

ELEANOR PACKARD

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THE POPE is the most misunderstood man in the world today. The position of the Pope and the Vatican in regard to the present war has frequently been misconstrued not only by Americans but by the peoples of nearly all the belligerent nations. Yet the principle which guides Pius XII and his Catholic hierarchy is simple in the extreme: In their opinion it is the duty of the Church to concern itself only with spiritual and ecclesiastical matters and not to interfere with temporal and political affairs.

Sometimes this line between the spiritual and the political is very fine, indeed, and full of niceties, but the record shows that this is the principle by which the learned Fathers of the Church test every possible action or pronouncement before they make it.

As second in command of the Rome Bureau of the United Press, an American news agency, for nearly three years, it was part of my work to study and follow the present Pope's war policy as it developed. I was still in Italy when Mussolini declared war on the United States, and I was interned five months as an enemy alien before I was permitted to return home, along with the members of the United States Embassy in Rome, aboard the diplomatic exchange ship, *Drottning-*

holm. From the time Pius XII was elected Pope until I left Italy, I found that he never deviated from the principle that things of the spirit were his only legitimate concern.

He constantly showed great courage and force of character in resisting the unrelenting pressure of the Axis dictators to throw the weight of his enormous influence on their side. But, while avoiding political snares, he has yet shown his determination not to cede one iota of his rights as head of the Church. This stand has made the job of being Pope one of the biggest and certainly the toughest held by any man in the world today.

For the tiny Vatican state, whose territory covers only thirteen acres, has no tanks, planes, battleships, and guns to defend it. It must depend on moral force alone.

The struggle of the totalitarian states to get control of the spiritual power of the Catholic Church and use it as a weapon to their own advantage began before World War II started. I had been working in Rome less than two weeks when Pius XI, who had been in delicate health for some time, died early in the morning of February 10, 1939.

Being a non-Catholic and never having worked in Rome before, I na-

ively supposed that the election of a new Pope by the Sacred College of Cardinals was a purely ecclesiastical matter, but I soon found how wrong I was. The election of the new Pope became part of the world-wide diplomatic struggle between the democracies and the dictatorships, with the dictators—as usual—taking the offensive.

Hitler wanted a Pope favorable to National Socialism; first, to remove internal opposition to his regime by German Catholics, and, second, to strengthen his hand in international affairs. During his 1938 visit to Rome he had been stung by the fact that Pius XI had left town and gone to his country estate at Castel Gandolfo, remarking that he would not stay in Rome, "because a cross now waves there which is not the cross of Christ."

Hitler had no hope of dominating the election singlehanded, however, because even if he were able to control the German Cardinals, there were only three of them out of a total of sixty-two. There is reason to believe that he therefore induced Mussolini to try to influence the Italian Cardinals, who dominated the election, to name someone pro-totalitarian.

While Cardinals from the more distant parts of the world were journeying to Rome to take part in the Conclave, the Italian Cardinals, who were already on the spot, were under constant bullying from the Fascist political machine. I heard on all sides in Rome that the Duce was pulling every wire he had to swing the election. The

Conclave therefore opened in an atmosphere of great tension.

On that sunny day of March 2, 1939, when the Conclave opened, I and several score other newspaper correspondents were in the huge Piazza San Pietro, with our eyes glued to the tiny chimney from which would issue the smoke of the burned ballots—black smoke when the balloting did not result in an election; white smoke when the Pope was chosen. A great crowd of the faithful restlessly roamed the great square in front of St. Peter's Basilica in a state of suppressed excitement.

Around noon there was a puff of black smoke. No election.

The excitement of the crowd increased. Although there were a half-dozen "popables" who seemed to have the best chance of election, there was an old Roman saying that he who went into the Conclave a Pope came out a Cardinal—in other words, to use racing parlance, the "favorite" seldom won. Most of the crowd, too, had heard the rumor that Mussolini was trying to engineer the election and were hoping he wouldn't succeed.

Finally, in the late afternoon came another wisp of smoke, so faint its color could hardly be distinguished in the slanting rays of the setting sun. The crowd roared, "*Sfumata bianca*," for which I was profoundly grateful, as the smoke puff had been so slight that I was scarcely sure whether it was white or not.

Within fifteen minutes the num-

ber of the faithful in St. Peter's Square had quadrupled, so that the place was jammed. When the Camerlingo finally appeared on the balcony of St. Peter's and announced that Eugenio Cardinal Pacelli had been chosen Pope, the crowd roared with delight and cries of "*Viva Pacelli!*" mingled with shouts of "*Viva il Papa!*" Whether or not Mussolini was pleased, the Romans were: Cardinal Pacelli was a hometown boy and the first Roman to be elected Pope in several centuries.

Then Pacelli, wearing a white silken robe and jeweled miter, came out on the balcony of St. Peter's, and I saw him for the first time. Focusing my binoculars on him, I could see that he had a thin, ascetic, intellectual face with rather stern dark eyes. It was a militant face which gave one the impression its owner had achieved that patience with erring humanity which is acquired only as a result of a lifetime of constant self-discipline. As tens of thousands knelt on the rough pavements to receive the Pope's blessing, even a non-Catholic like myself could not help feeling awed at the tremendous responsibilities this man must shoulder as spiritual father to more than 330,000,000 followers during such troubled times.

The politicians of both the Axis and democratic countries were in some doubt as to who had scored a success in the selection of the new Pontiff.

Because Pacelli had shown tact and understanding during his many years as Papal Nuncio to Germany, the

Axis countries hoped he might favor their cause. On the other hand, during his ten years as Vatican Secretary of State, Pacelli had maintained the most cordial relations between the Vatican and the democracies. In reality, Cardinal Pacelli, who mounted the throne of St. Peter under the name of Pius XII, was not only the ablest but also the most internationally-minded diplomat and statesman the Church could produce. Besides speaking eight languages—Italian, English, French, German, Spanish, Hungarian, Polish, and Latin—he had also traveled extensively throughout the world, including trips to the United States and South America, as well as to most of the countries of Europe. Never before had there been a Pope with such a background of world affairs.

In the eyes of the Church the Pope is spiritual father not merely to Catholics but to all humanity—Protestant and Pagan, Jew and Mohammedan—as well. According to this doctrine, non-Catholics are children who have not seen the light, but they are his children, nevertheless. Although Pius XII had been born an Italian, Italy henceforth had no more claim on his love and consideration than did the most savage tribe of witch-doctor-worshipping blacks in central Africa.

It was his doctrinal theory which governed the war policy of the new Pontiff.

Hardly had the triple tiara of the Papacy been placed on his head, however, before the Axis started bringing

pressure upon him to gain political advantage. Mussolini was the go-between, and he undertook to exert this pressure not only for Fascist Italy but also for Nazi Germany and later even for Japan.

Non-Catholic Americans and Britons who thoughtlessly criticize the Vatican for not taking a political stand in the war should hear the Nazis and Fascists—as I have frequently heard them—bitterly complaining about the Pope's unco-operativeness with *them*.

A short time after the war started I had a personal experience of how even many Catholics misunderstood that, according to Vatican tradition, their enemies had just as much right to the Pope's regard as they had themselves. During one of his frequent public audiences Pius XII received a large number of Catholics from all parts of Europe. Fifty of them were German soldiers in uniform. An account of this audience was cabled all over the world. Within twenty-four hours there was a flood of angry response from all parts of the British Empire. Most angry were the Australian Catholics, who could not believe that their spiritual father, the Pope, would receive their hated enemies, the Germans.

I had a strong hunch that Vatican directives would shortly be issued to the Australian clergy exhorting them to point out to their congregations that the Pope was above nationalistic ties and was always disposed to receive all people of all nations whenever he had the time to do so.

Actually, at that time, Italy being still at peace, Pius XII could and would have received Australian soldiers in uniform had they come to Rome and asked for an audience.

In a modern version of Jesus' teaching, "Render unto Caesar that which is Caesar's," the Pope in a letter of instruction to the Catholic clergy early in the war, defined the Holy See's attitude toward military service. It was the duty of the lay Catholics to fight for their country, he told them, and the fulfillment of this duty did not conflict with their religious duties toward the Church. At the same time he instructed the military chaplains that they should support their countries in wartime and comfort the soldiers on the battlefield.

From the day of his election until the day almost six months later when the war started, the Pope strove desperately to avert the conflict which he could see was in the making. In all, he made seven public appeals for the preservation of peace, of which the last was made on August 31, the day before the war started, when he sent messages to the Polish and German governments beseeching them to avoid any incident.

It was a great blow to the Pope when war broke out despite all his efforts. However, he immediately concentrated on two objectives: on keeping the conduct of the war as humanitarian as possible, and on preventing its spread beyond Germany, England, France, and Poland, which were im-

mediately involved. That he was frustrated in both objectives was mainly the fault of the Nazis, and for these and other reasons the Pope has often sternly rebuked Nazi Germany.

When the new Lithuanian minister to the Holy See presented his credentials to the Pope shortly after the war started, Pius XII seized the opportunity to make plain before the world the position of the Vatican regarding the war. In substance, he said that the Church would actively defend Christian institutions but would hold aloof from the struggle for political power.

In his speech was a reference to "the enemies of God," directed toward the Nazis and also the Bolsheviks, who were at that time helping the Nazis to partition Poland. And here it is possible to demonstrate how the Vatican's separation of spiritual and political affairs works. The Pope has nothing against either the German or the Russian *people*, but opposes the Nazi and Soviet governmental systems because they circumscribe the religious liberty of their citizens. It is a fine nuance, but one which must be understood to comprehend the Pope's position in this war. Nazi neo-paganism and Communist atheism are both anathema to the Holy See.

The spread of Nazi and Soviet power as a result of the partition of Poland was all the more bitter to the Pope because Poland had been a stronghold of Catholicism. About a month after the war started, I was

present when the Pope received the Polish colony who had come to him for consolation over the annihilation of their country. I was surprised to find him already much changed; his face was thinner and more lined. Regardless of his resolve not to interfere in political matters, he could not conceal his sorrow over the fate of Poland, and as he spoke the tears frequently coursed down his cheeks. There was much weeping in the audience also as he addressed it as his "children of Catholic Poland" and expressed the hope that "despite the many reasons to fear the only too-well-known plans of the enemies of God, Catholic life should continue profound and truthful among you."

It was a terribly moving scene and I went away with the conviction that, much as he hated war, Pius XII would never welcome a peace that did not envisage the reconstitution of some kind of Poland. Later events reinforced this conviction.

A couple of weeks later I went to the Vatican to get a copy of the first encyclical of Pius XII's Pontificate. Because of the difficulties of the Vatican's position as a result of the war, there was considerable excitement in the Catholic world over what statements of policy the encyclical would contain.

The little press bureau office maintained by the Church for transacting its business with the newspaper world was crowded with correspondents from all the large and more than half the small countries of Europe, plus a

sprinkling of American correspondents.

After some delay, six or eight black-cassocked priestly messengers trooped through the back door, carrying great bundles of encyclicals in a dozen languages.

Though couched in verbose ecclesiastical language, there could be no doubt that the encyclical contained a sweeping denunciation of the "total state," and since no specific countries were named, it was to be presumed that Catholic Italy was included in the denunciation, as well as non-Catholic Germany. Racism and treaty-breaking were also condemned (this was obviously directed against Germany), although the Pope added that it should be possible to modify treaties when they become outmoded.

The encyclical made clear that the European dictators could expect no support from the Vatican either in their suppression of their own peoples or in their war of conquest. During the ensuing months, relations between the Holy See and the German government grew more and more strained.

Nevertheless, Hitler, before invading Norway, endeavored to get Pius XII's support for a bid for peace. He sent Ribbentrop to see the Pope. The Vatican accorded the Nazi envoy a cold reception. Standing in the Cortile di San Damaso, I saw the official Vatican "greeter," Monsignor Aborio Nella, refuse to be photographed with Ribbentrop although it was Vatican custom for him to have his picture taken with all distinguished Vatican visitors. Rib-

bentrop passed this off with a shrug. Although the Vatican never made any official pronouncement concerning Ribbentrop's private audience with the Pope, the news leaked out that Hitler's peace plan envisaged restoration of only a small part of the original independent Poland, and that Pius XII refused to lend his support to such an unjust peace.

Later, when the Nazis invaded Belgium and Holland, Pius XII showed his disapproval of this extension of Nazi neopaganism by messages to King Leopold and Queen Wilhelmina in which he expressed the hope that liberty and independence would be re-established in their countries.

Meanwhile, if relations with Germany and the Vatican were rapidly worsening, relations between the Fascist government and the Vatican were also far from good. Day after day, Fascist newspaper editors were being embarrassed by the objective reporting of world news in *Osservatore Romano*. The distortions and suppressions of news in the Fascist press were being exposed by the *Osservatore*, and the Duce's propaganda plans were consequently being upset. The circulation figure of the *Osservatore* leaped to a new high almost daily, as the people of Italy tried to learn the truth about what was going on.

When the Duce's protests to the Vatican over this did not result in any change of editorial policy, the Duce turned to more direct action. Suddenly reports that buyers of the *Osservatore*

were being beaten up on the streets by gangs of young Fascist thugs reached our office, so I and a U. P. colleague made a round of the newsstands in the center of town to see if we could see anything. The Vatican newspaper was nowhere on display, which was unusual. Finally, at one newsstand where I was known and where there seemed to be only two or three commonplace loiterers, unequipped with blackjacks, I decided to risk asking for an *Osservatore* myself. Fortunately, I made my request in a low voice.

The newsvendor answered me loudly: "No, the *Mario Aureliano* (a comic sheet) will not be in until tomorrow. Will you take the *Il Travasso*?"

As I paid for the *Travasso* he muttered, "I have the *Osservatore* under the counter. Come back when these scum have gone."

The very next day, while walking through the Piazza Trevi, I saw a dignified, middle-aged Italian who was carrying the *Osservatore Romano* seized by a gang of young Fascists and hurled into the Trevi fountain, where obscene epithets were shouted after him. Sometimes, instead of beating up the buyers of the newspapers, the Fascist vigilantes beat up the newsdealers and made street bonfires of their copies of the *Osservatore*.

The situation soon became so critical that the Pope, not to subject faithful Catholics to further abuse, reluctantly consented to change the char-

acter of the *Osservatore*. So what had been one of the best newspapers in Europe was transformed into a purely religious sheet containing no political or war news.

The antagonism of the Duce toward the Pope increased tenfold after Italy entered the war. Pius XII had used all his influence to keep Italy nonbelligerent, but the Duce was stubbornly determined to jump into what he thought would prove a short war yielding a rich profit. The Duce therefore chose to consider the Vatican a center of opposition to his policies—Vatican citizens were treated as enemy aliens and many of them were shadowed day and night by agents of the OVRA (Fascist Secret Police). Italian citizens who had business relations with the Vatican were lengthily questioned by the police; it was even whispered that the hitherto sacrosanct Vatican mail was being opened by Italian censors.

Although it would have been a simple matter for the Holy See to import as much food as it needed—since the British were willing to allow Vatican supplies to pass through their blockade—Mussolini insisted the Vatican follow Italian rationing laws. Since the Pope considered this a small and rather "worldly" matter, he acceded to the request without argument; but, actually, had he refused, the Duce could have prevented the transit across Italian territory of all Vatican goods.

The Pope's only defense against such Fascist coercion is in the fact that

even Mussolini does not dare flout Catholic opinion inside and outside Italy too openly.

Probably the most courageous stand the Pope made against the combined and unrelenting pressure of Rome and Berlin was when he refused the Axis request that he label their war on the Soviets a "holy crusade against atheism." The Nazi-Fascist request was made in connection with a world-wide radio broadcast scheduled for July 29, 1941, on which the Pope was to speak. Mussolini and Hitler were most anxious that the Pope might make some statement which might be construed as favorable to the German invasion of Russia. It was all the more difficult for the Pope to refuse because, from the Vatican viewpoint, a condemnation of Russia *could* have been based on purely religious grounds.

Yet Pius XII did refuse. He confined his broadcast to speaking on the "Ways of Providence," thereby making it plain both to the Axis and the rest of the world that he was not going to permit his spiritual leadership to be used to aid anyone's temporal ambitions.

The Vatican's attitude toward Soviet Russia has been consistently the same ever since the Bolshevik revolution, regardless of who was Pope. It has been one of making every effort to induce the Soviet government to allow the people of Russia freedom of religious worship. And when the Vatican opposed the extension of Russia's frontiers to include part of Poland,

part of Finland, part of Rumania, and the three Baltic states of Lithuania, Latvia, and Estonia, it was not a political maneuver against the Russian people but a religious stand aimed at preventing possible extinction of religious institutions in these countries by the Soviet government.

In support of its campaign of "converting" the Soviets to the practice of religion—whether Catholic or otherwise—the Vatican for the past fifteen years has been quietly training priests to do missionary work in Russia. On an obscure side street in Rome there was a seminary where priests could study for this work. Besides learning to speak Russian, Ukrainian, and other languages used in the Soviet republics, they received special instruction in how to combat any heretical ideas that may have been absorbed by the Russian people in the past twenty-five years.

I learned while still in Rome that a number of priests had already gone into those parts of Russia that had been occupied by the German army, and were endeavoring to spread the Catholic religion. One Vatican authority told me that the Holy See did not regard this as taking any political stand, but simply as a part of its fundamental policy of sending Catholic missionaries wherever they were permitted to go, regardless of circumstances. The Germans were willing to allow the priests to carry out their missionary work because they believed there were many Russians and Ukrain-

ians who secretly yearned for religion, and that therefore if the German army was followed by priests, it would help to reconcile the Russians to German occupation.

But if our Russian ally does not enjoy the wholehearted approbation of the Vatican it would not be stretching the truth to say that the whole attitude and policy of the Pope implies approval of Allied war aims as a whole, while he has just as plainly shown his censure of Axis war aims.

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Nevertheless, there is a tone and trend through all these writings which plainly shows his preference for democratic ideals and his wish that they should prevail. On the other hand, he frequently condemns totalitarianism not only for its interference with religious freedom, but for its complete

subordination of the individual and the family to the state.

The Pope's antipathy to Axis ideals is most clearly demonstrated in the speeches wherein he outlines the principles he thinks should be followed in drawing up what he calls "a just and honorable peace." They are principles which he well knows would never be followed by the Axis countries in dealing with vanquished nations.

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Yet, despite this serious crisis, no attempt has yet been made to interfere with the supplies of rubber available for the production of certain types of contraceptive which are, unhappily, in common use among all classes.

Despite the imposition of a heavy sales tax on this "luxury product," the indications are that purchases are greater than ever. The annual figure of these goods manufactured in Australia was recently given in the press as 12,000,000, involving the use of scores of tons of rubber.

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tive traffic, in depriving Australia of the services of uncounted myriads of children who have not been born, we have to consider its effect on the personal life of individuals—more especially the young.

Fear of social shame is not a high motive for virtuous conduct, any more than fear of hell—yet both are capable of adding great weight to the force of human resistance in hours of fleshly temptation. There must be many to whom the path towards sexual demoralization has been smoothed by the certainty of avoiding penalties which contraceptive methods afford. Their open sale in shops, and the widespread propaganda explaining their use, provide an added incentive to illicit indulgence to a youth already "emancipated" by secularist education from the spiritual and moral disciplines of the Christian past.

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the "fun" involved is no longer an impropriety; the notion that it should be the beginning of a fresh set of relationships—those of the family—is remote from the thought of too many of the youth of today.—THE ADVOCATE, Melbourne, Australia

Catholic Pacifists?

WE ALL TALK a lot nowadays about "the future of education," but I suppose we ought always to add: "if any." Where are the teachers of Norway at the present moment? How many schools are functioning in Poland and Jugoslavia? What would be taught all over the East if the Japanese conquered and held Asia?

Such thoughts came to mind when, in the July-August U.S.A. *Catholic Worker* (which incidentally has several beautiful new little pictures by Ade Bethune), we read these words over the signature of a priest:

It seems to me that any Catholic, or group of Catholics, are perfectly within their rights in taking a pacifistic stand in regard to waging war. The civil law itself recognizes this, and there is nothing in our moral theology or ethical principles against it.

Here is a definite statement by a priest, and it seems to us that in all charity it ought not to pass unchallenged. The civil law in U.S.A. (unless it is startlingly different from the

civil law in this country) does not tell citizens that they are free to choose whether to join the forces or not; on the contrary, it calls on them to obey the draft law as a matter of duty, and to "conscientious objectors" it says: "I cannot understand your refusal, but I think more harm than good would be done by trying to force you, so you will not be persecuted if you will work for the nation in some peaceful way."

This legal concession cannot by any logic be extended to mean that everybody has a moral right to register as a conscientious objector. The moral right and wrong of the matter is left exactly where it was before, and it seems to us quite mistaken to say "there is nothing in our moral theology or ethical principles" against the so-called Christian pacifist attitude.

For Catholics (if they feel they must decide the matter of principle personally regardless of the ruling of their Church authorities) the prevailing consideration should be the Fourth Commandment. Has the nation itself, its existence and its government and its law, any sanction in the Will of God, or is some anarchist theory of society more pleasing to Him?

If the former is true, then there is no *locus standi* for the Catholic pacifist during a just war; for nothing could disintegrate the national existence more surely than everybody pleasing his own sweet conscience how he should act at every moment of life and death for the nation.—The Sower, Birmingham, England

Negroes in the Church

ANY FAIR-MINDED citizen must recognize the Negro's claims to just and fair treatment. But the Catholic must go further than that. He must not only accept the Negro as a brother in Christ, but must act as that belief demands. He must look upon the Negro, not as a problem but as an opportunity.

This is primarily a spiritual opportunity—the opportunity to win to the Church millions of Negroes who profess no church affiliations of any kind.

Certain factors made widespread conversions among Negroes difficult if not impossible in what should have been a golden period for the Church in America, the years immediately following Emancipation. There may be extenuating circumstances in some parts even today; but nothing short of indifference and neglect on the part of most Catholics can explain why so pitifully few Negroes are being drawn into the Church at this time.

The work of our mission priests and nuns has been an epic of self-sacrifice and zeal, but circumscribed by lack of encouragement from Catholics generally. The apathy of lay Catholics is one of the obstacles that keep the missionaries from reaping a richer harvest of human souls among a race as distinguished for its spiritual yearnings as it is for its high cultural achievements.

There is hostility and prejudice

among many Negroes today toward the Catholic Church. This reaction stems largely from the failure of Catholics in the past to uphold Negro political, social and economic rights. We believe that Catholics generally are gradually adopting a more favorable and reasonable attitude toward their Negro fellows. And in that thought we take comfort. For the opportunity to win the Negro to the Church must follow the winning of his friendship and trust. The better Catholics we are, the more Negro Catholics we shall count amongst us.—THE INTERRACIAL REVIEW, *New York*

The Habit of Kindness

WHY WOUND, when you can heal by a different application of the same number of words? Shall we meditate on this question until this time next year? If we do, by that time kindness will indeed have become a habit, and the Queen of Virtues will have been enthroned in our hearts. For if we are truly kind, we will become spiritually charitable. We will not only speak kindly, but we will think and feel mercifully and accustom ourselves to act in the spirit of love of neighbor for love of God.

The spirit of godliness in human nature marks the soul with grandeur. It is not a grandeur emanating from social position, from wealth or even from great talent. This grandeur as often stamps the humble as the power-

ful. One would not wish to compare. For the mighty may be both humble and magnificent. And the poor may be very proud and unworthy. Or, the reverse in each case.

It is then a state of the heart and the condition of the soul that produces or eliminates grandeur. In a nutshell, it is the cooperation of the soul with the Divine Grace or its lack of goodwill that makes or unmakes beauty of spirit.

Another aid to charity is found in the method of Saint Teresa of Avila, who wrote: "I always had the thought present with me, that I was never to wish nor to say anything of any creatures that I would not have them say of me. Hence it was generally understood that, where I chanced to be, all absent persons were safe."

How safe are the absent with us?

—THE TABLET, *New Zealand*

Europeans and Democracy

IT MUST be borne in mind that to a continental Europe, "democracy" means French, not American, democracy. If you talk to Catholic Spaniards, for example, you learn that in their minds such democracy as Spain may be said to have tried is always thought of as an importation from France. It has a French trade-mark. And the trade-mark is of the French Revolution. It smacks of Rousseau, Voltaire, Diderot and their anti-religious naturalism. It smacks of Masonry. It

recalls the guillotine. And it quite naturally repels a Catholic Spaniard. Of Catholic Italians the same is true.

Germans may possibly think a little more in terms of English democracy, but the Channel which always insulated the English had a similar effect upon the Germans. France has been Germany's largest democratic neighbor. Until recently the first modern language Germans learned was French. Given the age-old antipathy of the Germans for the French, one is not surprised that in addition to Germany's own unhappy experience with democracy, the association of France with that ideology has not boosted its stock on the German market, even among Catholics.

Czech democrats, like the Belgian, were frenchified. This is not at all odd, since France took a large hand in launching the democratic experiment in Czechoslovakia. Men like Benes with a minor change of accent might pass for French politicians of the Third Republic.

American Catholics in discussing post-war possibilities in Europe and in the rest of the world should keep in mind this circumstance: European Catholics are inclined to mean by "democracy" the kind of parliamentarianism which brought French democracy into disrepute with so staunch a believer in democracy as Lord Bryce. We must expect that they will have many reasons for turning a cold shoulder to this form of government.—*Robert C. Hartnett, S.J., in THOUGHT*

A New Chorus for Dixie

REV. THOMAS E. O'CONNELL

SOME TIME ago President Roosevelt called the South the nation's economic problem number one. He was not far from wrong. Professor Howard Odum, of the University of North Carolina, who has done a notable research in the South, tells of Dixie, potentially a garden spot, but actually a land of broken backs and hearts; a region of farms, yet an importer of foods; abounding in traditions of good living, yet actually lacking the means, often, of a decent subsistence level of living.

In the phantasmagoria of Southern political economy we can discern such ghoulish hobgoblins as freight differentials, boll weevils, Simon Legrees, Tobacco Roads, soil erosion, hook worms, Huey Long, high tariffs, low wages, Northern capital, absentee landlords, po' whites, "Ole Man River," "Pass the Biscuits, Pappy," "Basin Street Blues."

And, on the other hand, daylight presents such important facts as that one-fourth of the Nation's population abides in the South; that this fourth is producing one-half the Nation's increase in population, and that this fourth has maintained a simple, exquisite belief in the Lord Jesus, as he is affectionately called in the Southland, which may be called in ridicule at times the "Bible Belt" but, never-

Address delivered at the Sixtieth Annual Convention of the Knights of Columbus, Memphis, Tenn., August 19, 1942

theless, is still the most Christian part of America.

Added to this is the zeal and self-sacrificing courage of the Bishops, priests, Sisters, and lay people in the scattered parishes of the Southern States. Small though they may be in number, their accomplishments cry out for greater publicity and understanding throughout the rest of America.

Every diocese has its motor chapels, or similar experiments, in bringing a knowledge of Catholic teaching to those who would otherwise be unable to learn of the Church. In many places street preaching flourishes and the Narberth movement is firmly entrenched. Heroic attempts at cooperative living, such as St. Teresa's Village in Alabama and the Horse Creek Valley settlement in South Carolina, deserve to be known more widely.

In the Southeast, with its eleven States of Virginia, North Carolina, South Carolina, Kentucky, Tennessee, Georgia, Florida, Alabama, Mississippi, Louisiana, and Arkansas, there are 28,260,000 people. In many of these States the Catholic population is microscopic. Yet in the thirteen dioceses in those eleven States which are mem-

bers of the CCS, there is the surprising total of 1,125,000 Catholics. One Catholic among every twenty-eight is a small proportion, but had that million a strong unifying voice, its power would be tremendous.

SOLDIERS AND SAILORS

Another important fact that will play a great part in bringing a knowledge of the Church to the South is the magnificent example of the Catholic soldiers and civilians who have been stationed at Camps and in war projects throughout Dixie. In Camp Lee alone, outside of Richmond, it is estimated that forty per cent of the soldiers are Catholics; in Norfolk the number of Catholic sailors is almost in the same proportion. Their attendance at Mass in Southern villages and cities has caused widespread comment.

In Greensboro, N. C., a reporter wrote an editorial on a visit he paid to a moving-picture theatre on Sunday where the Masses were so crowded the soldiers could not find admittance, which he contrasted with the scanty attendance at some of the Protestant churches, and became lost in wonderment.

If the Church can take advantage of the favorable impression our Catholic boys are making, when the war is over, it should go ahead with leaps and bounds, especially since many of these boys will undoubtedly return to the South to seek occupation and to establish their homes.

With these few facts as a back-

ground, we may analyze where the Catholic Committee of the South fits into the picture. The idea of this group was not to form a new organization, for we all must admit we now have plenty of organizations, for the most part somewhat moribund. Its purpose rather was to have a small group in every diocese who could stimulate in Catholic organizations and among individual Catholics a desire to take a more active part in understanding and trying to solve the problems of their region and of the Church therein. This would give a unifying principle to Catholic groups in the South, and a voice in Southern affairs that would be respected by the million and more of our brethren in Dixie.

Organizations were springing up on every side to work out the knotty problems of the Southeast but the Church had no voice. True, in individual dioceses the Bishops and other Catholic leaders were highly respected. But when a speaker was desired who understood the whole South there were none to point to. Perhaps, the nearest one to such a position was Richard Reid, who did such splendid work with the Georgia Laymen's League. But when he moved to New York, a successor was at first sought in vain. It might be said that the idea of the CCS is to develop more Dick Reids in every diocese in the South.

The CCS, strangely enough, was conceived, as are so many other interesting ventures, in a Pullman car. A small group of laymen and priests

from the South met on their way to the National Social Action Conference Congress in Cleveland in June, 1939, and began talking things over. For the first time at a great Catholic convention, a panel dealing strictly with Southern problems was to be held. This little group of unreconstructed rebels began their panel beneath a Confederate flag which had actually seen duty in the War Between the States. With such a happy emblem to inspire them, the little panel came dangerously near stealing the show.

When Father Wilfred Parsons, S.J. wrote about the Conference for *Columbia*, he gave a quarter of his article to the main discussions and three quarters to the rebels. The upshot of the matter was the decision to call a meeting in Atlanta the following April, with representatives of all the Southern dioceses present, and to see what sort of an organization might be developed.

And when April came with its shower of white dogwood petals to the great Georgian city, then in its garish rebirth through Hollywood and Miss Margaret Mitchell, it brought together a rollicking, enthusiastic group of lovers of the South, who made old time-hardened conventionees gasp with amazement. The enthusiasm of Atlanta was captured the following year at Birmingham and this year in Richmond. The participants realize that the difficulties which face them are well-nigh insurmountable, but they realize, too, that, with God's divine assistance,

mountains can be moved and hearts of stone melted.

During these gatherings a formula was worked out for the organization and aims of the Catholic Committee of the South. Its Episcopal head was found in Bishop Gerald O'Hara, of Savannah-Atlanta, who had given unstintingly of his time and interest in helping the group to forge ahead. Its ecclesiastical chairman was chosen in Monsignor James McNamara, of Savannah, one of the original Cleveland rebels, a priest of unusual talents and ability. This year he relinquished his office and was succeeded by Monsignor James P. Gaffney, of Little Rock. Paul Williams, of Richmond, Virginia, was elected its executive secretary, and most of the success of the Committee's activities has been due to his extraordinary enthusiasm and unflagging energy.

With these stalwarts as the foundation, the Committee was set up in the various dioceses with a skeleton group of three priests, three laymen and three laywomen. They, with the Bishop of the Diocese, comprise the Catholic Committee. The set-up, then, is simplicity itself. It is they who strive through the schools, the press, the various diocesan and parish organizations, the civic groups, to write the new chorus for Dixie, to make our million Southern Catholics vocal.

The aims of the organization are to bring the knowledge and practical application of Catholic principles, especially as enunciated in the great Pa-

pal Encyclicals, to five fields of Southern Catholic interest. They are Labor and Industry; Rural Life; Education; Racial Relations; and Youth. There can be no doubt that a challenge is flung from these five battlefields to every part of America, and our country and our Church are bravely striving to meet it.

SPECIAL PROBLEMS DOWN SOUTH

But the challenge to the South has a tone peculiar to our region and demands a different type of study and answer. The problems of Catholic education are basically the same throughout the United States, but there are aggravating circumstances which make them all the greater in the Southland. For example, the training of Catholic teachers in the South has been very limited in the past, and summer schools have been few.

The Catholic Committee began modestly to answer the need this summer, when a school was conducted at Siena College here in Memphis, for Sisters, under the guidance of the Catholic University of America in Washington. The school was a conspicuous success, with teachers from almost all of the Southern dioceses in attendance. The Superintendents of Schools in the South watched the experiment with great interest, and Siena in succeeding years will undoubtedly have rivals in other parts of the South.

That the problems of Labor and Industry throughout the Southeast are clamoring for an answer need hardly

be said. Here, too, there are problems peculiar to the South, which cannot be met with solutions which have been found in the North or in the West. They require the deepest insight and the most intelligent sympathy, along with a keen understanding of the Papal pronouncements, which, if put into effect in the South, could make it the garden spot Nature intended it to be.

Leaders in the field of Rural Life in the South are keenly aware of the magnificent leadership in cooperative effort of the Church in Nova Scotia. At a meeting in Atlanta two years ago, they were delighted when the Catholic Committee sent representatives, and showed their interest in electing Father William Castel, of New Orleans, as Vice-President of the *Southern Cooperative League*.

The Catholic Committee has shown its interest in the problems of the Negro in presenting its first annual award at its convention in Birmingham to Dr. George Washington Carver, who has done so much for his country and his race. That he appreciated this recognition is shown in a letter he wrote in connection with our third convention in Richmond, telling of the nostalgic memories the program brought back to him of the Birmingham tribute.

This year at Richmond, Mother Katharine Drexel was presented with the award for her great work among the Negro and Indian, and so touching was the session honoring her that nobody seemed to notice that both

white and colored were sitting side by side, made true brethren by the alchemy of Catholic charity. So impressive were the sessions at the Richmond convention which dealt with the Negro that a professor from one of the Virginia Colleges, suspected of being anti-Catholic, publicly remarked afterward that the Catholic Church was the only one to which the Negro rightly belonged.

Uncle Sam, for the time being, has given an answer to the problem of Youth, especially as far as young men are concerned. But the CCS feels, too, that in this field our problems have a distinctly Southern tint and must be met with an intelligent and Catholic answer, particularly when the war is over.

This, then, is the sketch of the reasons for the existence of the Catholic Committee of the South, its aspirations and dreams. It has met around the teeming cotton markets of Atlanta, beneath the great forest of chimneys in Birmingham, surrounded by the historic shrines of Richmond.

It has seen too many tumble-down shacks amid the tobacco fields; too many ramshackle schools; too many

crossless churches; too many Southerners with eyes that have no hope.

It knows the high rate of illiteracy in Southern states, the plight of the sharecropper, the terrible need of families living—no, barely existing—on an income of less than three hundred dollars a year.

It knows the Southeast has the lowest income per capita—\$183.00—in America with the largest number of farmers!

It knows such facts as the South, compared with the national consumption of milk, has a shortage of 121,000,000 gallons a year, in a region where millions more of cattle should easily be raised.

It knows that in many parts of the South the Church is still terribly misunderstood. But through the clouds the CCS sees a rainbow—and there, as many times before, is the Cross of Christ and the words: "In this sign shalt thou conquer."

By study and prayer and zeal and energy it will do what it can. If it fails it still will have the satisfaction of trying. If it succeeds, all the glory must go to God, for He alone can show forth the solution.



"It is the Catholic, who has the feeling that his prayers do make a difference, when offered for the living and the dead, who also has the feeling of living like a free citizen in something almost like a constitutional commonwealth. It is the monist living under a single iron law who must have the feeling of living like a slave under a sultan."—G. K. Chesterton, *The Everlasting Man*

The Declining Population

Reprinted from the *TABLET*, London

WHEREAS there are some six million children in English and Welsh schools today, there will have been a fall to something over four millions by 1950, and a further fall to something over three millions by ten years after that, in 1960. Catholic children will be a higher relative percentage with each decade, and that realization plays a part in the minds and tactics of those who want and plan to absorb the Catholic schools into the main national system; a system of elaboration and ambition threatened with a drying up of its stream of raw material. And when we resist these projected absorptions, it is because we have every reason to fear that in the national schools the children will be infected with the modern mentality which is mainly responsible for the decline.

A book¹ has just appeared, full of the above and other statistics, to demonstrate the generally-accepted fact that "our finest hour" two years ago was also the high-water mark of our numbers as a nation, and of the numbers of young people under fifty in proportion to those over fifty—a proportion which is, at present, three to one. We are not likely to be forty millions again, and the death-rate will rise from now on as the population grows older, be-

cause so much of it was born in the last decade of Queen Victoria's reign, and less and less of it has appeared every year since then.

These are immense facts, which find their main explanation in deliberate acts of the human will. The last half century has seen the increasing spread downwards throughout society of contraceptive practices. Some part of the decline is due to involuntary sterility, in modern urban life; but in the main it is willed, and the statistics are but the reflection of a great number of individual decisions reached on humanist assumptions.

The history of this decline is plain enough. These practices have become increasingly popular over the last sixty years, during which conditions of life have become steadily better. They began before the shadow of great wars entered to provide the argument that children should not be brought into any place so dangerous and unpleasant as the world. They began in the richer section of the community, among people with less reason for feeling a sense of economic insecurity than most human beings throughout history. The authors of *Parents Revolt* attempt to maintain a position which the facts patently contradict: that people have fewer children because they have lost the will to breed in an acquisitive society. The whole nineteenth century is

¹ *Parents Revolt*. By Richard and Kathleen Titmuss.

before them for their inspection, immensely acquisitive and competitive, insecure for most people, and immensely fertile.

If the statistics had told exactly the opposite story, of a steady rise in the birth-rate since 1870, would not these Socialist authors have found a close correlation between the collectivist trend which set in then, and the population trend? Would they not have argued that as soon as the State provided decent schools for all, and, one by one, matters like provision for aged parents were met by pensions, and insurance against sickness was given to everybody, and weight after weight lifted from the shoulders of the people; and as the inhibiting anxieties grew less, the birth-rate had increased? The story is exactly the contrary and the birth-rate has diminished step by step as the State has diminished anxieties more and more.

It is a very important matter that we should avoid attributing false and superficial causes to the population trend. Unfortunately the advocates of Socialism behave here exactly as they behave about the war. As they claim that Socialism is the cure for war, that a Socialist Germany will be entirely unlike a National-Socialist Germany, so they claim that Socialism is a cure for depopulation. But the uncomfortable truth is that Socialism is, as a rule, the political aspect of a general outlook which makes contraception, given the premises, seem highly reasonable in each individual case.

Mr. and Mrs. Titmuss think the resolve to have small families or none to be quite natural in an acquisitive society in which the children will have to struggle for a footing, but that it would be transformed in a cooperative commonwealth. But they distrust the reasonable patriotic motive of desiring to rear strong children, and their line of argument demands a cooperative commonwealth not merely in Britain, but throughout the world. Short of that, the future will always have uncertain clouds. It is never likely to be glad, confident morning again.

Men are not likely to feel much more secure than they felt in Sweden or in a British Dominion before 1914; yet the decline was full set then, and was at its sharpest in the country which then seemed the most secure from war, and is the most prosperous and richest per head of the population of the world: Australia. We cannot expect to remove the possibility, if not the likelihood, of more war in the world in the next few decades. National feeling is still the strongest source of motive, and there is no continent where we can hope to pass swiftly from the present bitter oppositions to the peace which brings a man the conviction that it will endure. It must be a part of the whole modern gospel of freedom to live prepared for other people to use their freedom in their own way; and with all its advantages, such a philosophy involves a willingness to live dangerously.

Faced as we are with the prospect

of growing populations among the Slavs and in Asia, with growing powers of injuring each other through the achievements of science, how futile it is to rest the hope of population recovery on the prospect of the world's suddenly becoming a pleasant place of security within those next few decades which are vital for our future.

But, in truth, the diagnosis is wrong, and the impracticable treatment is consequently irrelevant. The principal reason for the threat to the population is much more in the decline of religious belief than in any worsening of mankind's material circumstances. It is true that better conditions today seem more tolerable than worse conditions seemed a hundred or fifty years ago: but the mentality which is more exacting is itself the result of the abandonment of the Christian revelation in favor of the view that this life is probably all there is, and ought anyway to be worth living on its own merits. Modern men will not recite the *Salve Regina*.

At every turn in the writing of today, phrases illuminate this new mentality, which is acquisitive and self-seeking in a far deeper sense than its communal manifestations. The authors of *Parents Revolt* contribute their quota of such phrases about "What have the Churches to offer?" and about contraception as "a great democratic freedom," which can be abused, but which is an immense boon. "Women cannot enjoy the things of the mind, or play any part in democratic self-

government, if the best twenty years of their lives are given up to the drudgery of the home."

The great new fact which came into English life in the 'seventies and 'eighties was not the trade depression: it was the percolation of scepticism, the spread of half-understood phrases about evolution, and the abandonment by the educated, particularly in the Universities, of their hold on the Christian truths. Lord Westbury, boasting in the House-of-Lords judgment on the Gorham Case that he had "dismissed Hell with costs," is symbolic of a new attitude of mind which has progressively jettisoned the traditional Christian scheme.

Our present authors refer but little to religion, beyond writing "During the first half of the nineteenth century the masses were taught that God was responsible for poverty, and that He had called them to bear their lot, and to accept their lowly station. By the second half of the century the discovery was made that Man—not God—was responsible, and this discovery was found to conflict with the injunction to fear God." We have no space to comment on the history offered in such a passage, but it would be a straightforward matter to demonstrate that the first half of the last century was dominated by the belief—*vide* the Poor Law debates of 1833—that the laws of collective and social wealth were man's to understand and to apply.

A faith in the Christian doctrines

twelve hundred years old was still strong, and it carried our ancestors through the worst period of the Industrial Revolution; and among its fruits was a general conviction that children were sent, that human beings came into the world to please their Divine Creator and to do His will—it might be to live a very short time indeed; it might be to endure many trials.

This strong and noble creed which accepted life as a season of testing, and Heaven or Hell as the real ultimates for all mankind, had carried Englishmen and Englishwomen through many centuries of poverty and trial. None of our present population apprehensions approach the sudden calamity of the Black Death. But plague and sickness, infant mortality, winter deaths and human violence and sudden deaths never caused them to falter

nor bate a jot

Of heart or hope; but still bear
up and steer

Right onward.

Something has gone very wrong that in this century we should quail and fail, and draw up terms of the minimum guaranteed amenities we are entitled to expect before we agree to go on living.

It is here that we are at the heart of the population question; and the modern statisticians who do not differentiate between believers and unbelievers are missing a key differential. There is, of course, a great difference

between Catholics who live in their own more or less self-centred society, in French Canada or Holland or Eire, and those who, as generally in England, are all too much infected all the time with the propaganda and ideals of the society surrounding them.

The French Canadians will be more and more of Canada. The Irish are only just above par, but their net reproduction rate is the right and not the wrong side of the line: 1.14 where England's is 0.78. Canada's is 1.07, but it owes the fact to the Frenchmen of Quebec; and in Italy and Portugal and Poland and Hungary, where there is a similar small margin of net increase, if the figures were broken up it would be found that the believing and practicing families made up for the losses of the unbelievers and the materialists.

Of the children of such homes, some enter religion and some fall away; but in general the strong family tradition which is part of Catholicism at the least means a constant gain in relative weight.

In the atmosphere of modern English cities, where the temptation to follow prevailing fashions is felt immensely strongly, Catholics have larger families than their neighbors. They are not, these last few years, sufficient to maintain the Catholic population, but they are relatively a good deal better than the general figures. Where the ordinary family has 1.16, the Catholic rate now, according to a rough estimate based on the ratio of baptisms to

marriages, is 2.38 children to each marriage.

The conclusion is surely this: that where the Catholic Faith is vigorously and vitally held, it reflects itself in this matter, on which all other public policy must depend; and that the statesmen looking at the strengths of nations and the lover of the future looking for a better twenty-first century should count the strength of Catholic belief as a great asset in their midst. Many alleviations, like income-tax rebates and family allowances and subsidized rents, may usefully be introduced to offset the economic burden of young children. The modern townsman, whose children are going to be taken and educated and put into Youth Movements and made of no economic benefit to the home except for a year or two before they marry, is entitled to have his burden lightened, for he is in a very different position from the agriculturists or even the poor townsmen of earlier times who found in children helpers who became more valuable with each year after their infancy.

But we may be justly skeptical whether such alleviations will have any great effect, for it has never been the poorest sections of the population which have the fewest children; the leaders along this path have been the middle classes. Many people, in the current fashion of believing too much in spiritual regeneration through im-

proved material conditions, refuse to draw the moral of what the middle classes in fact do with their advantages. They might also draw lessons from the great Dominions, to see how little religious belief and practice is a fact dependent upon a more equal society.

We can do little to hasten the renewal and restoration of the Faith, on which all else depends, but what we can do to move the mountains of false assumptions on which the modern unbelief reposes, we must do, knowing that here, and not among the palliatives of legislation, the main answer lies. The corruption of unbelief has been passed downwards from the higher walks of society. That is the natural history of most bad ideas, the richer classes leading the way down. But regeneration begins at all levels equally, as the Christian revelation made its way originally among all classes of men, but more among the humble ranks of Roman society.

The bulk of the population still has a firmer hold of traditional morality than its more sophisticated classes who propose to do the teaching and to instil the ideals. The three thousand divorce cases now awaiting trial are an upper and middle class achievement. We shall do better to heed the answer given to the *Commissariat Française de la Famille* last year, when nearly half a million replies to a questionnaire explained the fall in the French birth-rate by the widespread decline in religious belief.

The 1942 Christmas Message

of

Pope Pius XII

entitled:

The Holy Season of Christmas and Sorrowing Humanity

(The text is basically that received by radiogram by the National Catholic Welfare Conference News Service, and checked with the text recorded and transcribed by THE NEW YORK TIMES.)

My dear children of the whole world:

As the Holy Christmas Season comes round each year, the message of Jesus, Who is light in the midst of darkness, echoes once more from the Crib of Bethlehem in the ears of Christians and re-echoes in their hearts with an ever new freshness of joy and piety.

It is a message which lights up with heavenly truth a world that is plunged in darkness by fatal errors. It infuses exuberant and trustful joy into mankind, torn by the anxiety of deep, bitter sorrow. It proclaims liberty to the sons of Adam, shackled with the chains of sin and guilt. It promises mercy, love, peace to the countless hosts of those in suffering and tribulation who see their happiness shattered and their efforts broken in the tempestuous strife and hate of our stormy days.

The church bells, which announce this message in every continent, not

only recall the gift which God made to mankind at the dawn of the Christian Era; they also announce and proclaim a consoling reality of the present, a reality which is eternally young, living and lifegiving; it is the reality of the "True Light which enlighthens every man that cometh into this world," and which knows no setting. The Eternal Word, Who is the Way, the Truth and the Life, began His mission of saving and redeeming the human race by being born in the squalor of a stable and by thus ennobling and hallowing poverty.

He thus proclaimed and consecrated a message which is still, today, the Word of Eternal Life. That message can solve the most tortuous questions, unsolved and insoluble for those who bring to their investigations a mentality and an apparatus which are ephemeral and merely human: and those questions stand up, bleeding, imperiously demanding an answer, before the thought and the feelings of

embittered and exasperated mankind.

The watchword "I have compassion on the multitude" is for Us a sacred trust which may not be abused; it remains strong, and impelling in all times and in all human situations, as it was the distinguishing mark of Jesus.

The Church would be untrue to herself, ceasing to be a mother, if she turned a deaf ear to her children's anguished cries, which reach her from every class of the human family.

She does not intend to take sides for any of the particular forms in which the several peoples and States strive to solve the gigantic problems of domestic order or international collaboration, as long as these forms conform to the Law of God.

But, on the other hand, as the "Pillar and Ground of Truth" and guardian, by the will of God and the mandate of Christ, of the natural and supernatural order, the Church cannot renounce her right to proclaim to her sons and to the whole world the unchanging basic laws, saving them from every perversion, frustration, corruption, false interpretation and error.

This is all the more necessary for the fact that from the exact maintenance of these laws, and not merely by the effort of noble and courageous wills, depends in the last analysis the solidity of any national and international order, so fervently desired by all peoples.

We know the qualities of courage and sacrifice of those peoples, and We

also know their straitened conditions and their sorrow; and in this hour of unspeakable trial and strife We feel Ourselves bound to each and every one of them without exception, by a deep, all-embracing, unmovable affection, and by an immense desire to bring them every solace and help which is in any way at our command.

INTERNATIONAL RELATIONS AND ORDER WITHIN THE NATIONS

In Our last Christmas Message, We expounded the principles which Christian thought suggest, for the establishment of an international order of friendly relations and collaboration such as to conform to the demands of God's Law. Today We shall, with the consent, We feel, and the interested attention of all upright men, pause to consider very carefully and with equal impartiality, the fundamental laws of the internal order of States and peoples.

International relations and internal order are intimately related. International equilibrium and harmony depend on the internal equilibrium and development of the individual States in the material, social and intellectual spheres. A firm and steady peace policy towards other nations is, in fact, impossible without a spirit of peace within the nation which inspires trust.

It is only, then, by striving for an integral peace, a peace in both fields, that people will be freed from the cruel nightmare of war, and the mate-

rial and psychological causes of further discord and disorder will be diminished and gradually eliminated.

Every society, worthy of the name, has originated in a desire for peace, and hence aims at attaining peace, that "tranquil living together in order" in which St. Thomas finds the essence of peace.

Two primary elements, then, regulate social life: a living together in order and a living together in tranquillity.

LIVING TOGETHER IN ORDER

Order, which is fundamental in an association of men (of beings, that is, who strive to attain an end appropriate to their nature) is not a merely external linking up of parts which are numerically distinct.

It is rather, and must be, a tendency and an ever more perfect approach to an internal union; and this does not exclude differences founded in fact and sanctioned by the will of God or by supernatural standard.

A clear understanding of the genuine fundamentals of all social life has a capital importance today as never before, when mankind, impregnated by the poison of error and social aberrations, tormented by the fever of discordant desires, doctrines and aims, is excitedly tossing about in the disorder which it has itself created, and is experiencing the destructive force of false ideas, that disregard the Law of God or are opposed to it. And since disorder can only be overcome by an

order which is not merely superimposed and fictitious (just as darkness with its fearful and depressing effects can only be driven away by light and not by will o' the wisps); so security, reorganization, progressive improvement cannot be expected and cannot be brought about unless by a return of large and influential sections to correct notions about society.

It is a return which calls for the Grace of God in large measure, and for a resolute will, ready and prepared for sacrifice on the part of good and farseeing men. From these influential circles who are more capable of penetrating and appreciating the beauty of just social norms, there will pass on and infiltrate into the masses the clear knowledge of the true, divine, spiritual origin of social life. Thus the way will be cleared for the re-awakening, the growth and the fixing of those moral principles without which even the proudest achievements create but a babel in which the citizens, though they live inside the same walls, speak different and incoherent languages.

GOD, THE FIRST CAUSE AND ULTIMATE FOUNDATION OF INDIVIDUAL AND SOCIAL LIFE

From individual and social life we should rise to God, the First Cause and Ultimate Foundation, as He is the Creator of the first conjugal society, from which we have the society which is the family, and the society of peoples and of nations. As an image, albeit imperfect, of its Exemplar, the

One and Triune God, Who through the Mystery of the Incarnation redeemed and raised human nature, life in society, in its ideals and in its end, possesses by the light of reason and of revelation a moral authority and an absoluteness which transcend every temporal change.

It has a power of attraction that, far from being weakened or lessened by delusions, errors, failures, draws irresistibly the noblest and most faithful souls to the Lord, to take up with renewed energy, with added knowledge, with new studies, methods and means, the enterprises which in other times and circumstances were tried in vain.

DEVELOPMENT AND PERFECTION OF THE HUMAN PERSON

The origin and the primary scope of social life is the conservation, development and perfection of the human person, helping him to realize accurately the demands and values of religion and culture set by the Creator for every man and for all mankind, both as a whole and in its natural ramifications.

A social teaching or a social reconstruction program which denies or prescind from this internal essential relation to God of everything that regards man, is on a false course; and while it builds up with one hand, it prepares with the other the materials which sooner or later will undermine and destroy the whole fabric. And when it disregards the respect due to

the human person and to the life which is proper to that person, and gives no thought to it in its organization, in legislative and executive activity, then instead of serving society, it harms it; instead of encouraging and stimulating social thought, instead of realizing its hopes and expectations, it strips it of all real value and reduces it to a utilitarian formula which is openly rejected by constantly increasing groups.

If social life implies intrinsic unity, it does not, at the same time, exclude differences which are founded in fact and nature. When we hold fast to God, the Supreme Controller of all that relates to man, then the similarities no less than the differences of men find their allotted place in the fixed order of being, of values, and hence also of morality.

When, however, this foundation is removed, there is a dangerous lack of cohesion in the various spheres of culture; the frontier of true values becomes uncertain and shifting, even to the point where mere external factors, and often blind instincts, come to determine, according to the prevalent fashion of the day, who is to have control of this or that direction.

After the fateful economy of the past decades, during which the lives of all citizens were subordinated to the stimulus of gain, there now succeeds another and no less fateful policy which, while it considers everybody and everything with reference to the State, excludes all thought of ethics or

religion. This is a fatal travesty, a fatal error. It is calculated to bring about far-reaching consequences for social life, which is never nearer to losing its noblest prerogatives than when it thinks it can deny or forget with impunity the eternal source of its own dignity: God.

Reason, enlightened by faith, assigns to individuals and to particular societies in the social organization a definite and exalted place. It knows, to mention only the most important, that the whole political and economic activity of the State is directed to the permanent realization of the common good. (. . . Paragraph omitted. The text is not clear.)

In a conception of society which is pervaded and sanctioned by religious thought, the influence of economics and of every other sphere of cultural activity represents a universal and most exalted center of activity, very rich in its variety and coherent in its harmony, in which men's intellectual equality and diversity of occupation come into their own and secure adequate expression.

When this is not so, work is depreciated and the worker is belittled.

JURIDICAL ORDER OF SOCIETY AND ITS AIMS

That social life, such as God willed it, may attain its scope, it needs a juridical order to support it from without, to defend and protect it. The function of this juridical order is not to dominate but to serve, to help the development and increase of society's

vitality in the rich multiplicity of its ends, leading all the individual energies to their perfection in peaceful competition, and defending them with appropriate and honest means against all that may militate against their full evolution.

Such an order, that it may safeguard the equilibrium, the safety and the harmony of society, has also the power of coercion against those who only by this means can be held within the noble discipline of social life.

But in the just fulfilment of this right, an authority which is truly worthy of the name will always be painfully conscious of its responsibility in the sight of the Eternal Judge, before Whose Tribunal every wrong judgment, and especially every revolt against the order established by God, will receive without fail its sanction and its condemnation.

The precise, bedrock, basic rules that govern society cannot be prejudiced by the intervention of human agency. They can be denied, overlooked, despised, transgressed, but they can never be overthrown with legal validity. It is true indeed that, as time goes on, conditions of life change. But there is never a complete break or a complete discontinuity between the law of yesterday and that of today, between the disappearance of old powers and constitutions and the appearance of a new order.

In any case, whatever be the change or transformation, the scope of every social life remains identical,

sacred, obligatory: it is the development of the personal values of man as the image of God; and the obligation remains with every member of the human family to realize his unchangeable destiny, whosoever be the legislator and the authority whom he obeys.

In consequence, there always remains, too, his inalienable right, which no opposition can nullify—a right which must be respected by friend and foe—to a legal order and practice which appreciate and understand that it is their essential duty to serve the common good.

The juridical order has, besides, the high and difficult scope of insuring harmonious relations both between individuals and between societies, and within these. This scope will be reached if legislators will abstain from following those perilous theories and practices, so harmful to communities and to their spirit of union, which derive their origin and promulgation from false postulates.

Among such postulates We must count the juridical positivism which attributes a deceptive majesty to the setting up of purely human laws, and which leaves the way open for a fatal divorce of law from morality.

There is, besides, the conception which claims for particular nations, or races, or classes, the juridical instinct as the final imperative and the norm from which there is no appeal; finally, there are those various theories which, differing among themselves, and deriving from opposite ideologies, agree in

considering the State, or a group which represents it, as an absolute and supreme entity, exempt from control and from criticism even when its theoretical and practical postulates result in, and offend by, their open denial of essential tenets of the human and Christian conscience.

Anyone who considers with an open and penetrating mind the vital connection between social order and a genuine juridical order, and who is conscious of the fact that internal order in all its complexity depends on the predominance of spiritual forces, on the respect of human dignity in oneself and in others, on the love of society and of its God-given ends, cannot wonder at the sad effects of juridical conceptions which, far from the royal road of truth, proceed on the insecure ground of materialist postulates. But he will realize at once the urgent need of a return to a conception of law which is spiritual and ethical, serious and profound, vivified by the warmth of true humanity and illumined by the splendor of the Christian Faith, which bids us seek in the juridical order an outward refraction of the social order willed by God, a luminous product of the spirit of man which is in turn the image of the Spirit of God.

On this organic conception which alone is living, in which the noblest humanity and the most genuine Christian spirit flourish in harmony, there is marked the Scripture thought, expounded by the great Aquinas:

Opus Justitiae Pax—The work of justice shall be peace—a thought which is as applicable to the internal as to the external aspect of social life. It admits of neither contrast nor alternative such as expressed in the disjunction, love or right, but of the fruitful synthesis, love and right.

In the one as in the other, since both radiate from the same Spirit of God, We read the program and the seal of the human spirit; they complement one another, give each other life and support, walk hand in hand along the road of concord and pacification, while right clears the way for love and love makes right less stern, and gives it a higher meaning. Both elevate human life to that social atmosphere where, even amid the failings, the obstacles and the difficulties of this earth a fraternal community of life is made possible.

But once let the baneful spirit of materialist ideas predominate; let the urge for power and for predominance take in its rough hands the direction of affairs; you shall then find its disruptive effects appearing daily in greater measure; you shall see love and justice disappear; all this as the sad foretaste of the catastrophes that menace society when it abandons God.

LIVING TOGETHER IN TRANQUILLITY

The second fundamental element of peace, towards which every human society tends almost instinctively, is tranquillity.

O blessed tranquillity, thou hast

nothing in common with the spirit of holding fixedly and obstinately, unrelentingly and with childish stubbornness, to things as they are; nor yet with the reluctance—child of cowardice and selfishness—to put one's mind to the solution of problems and questions which the passage of time and the succession of generations, with their different needs and progress, make actual, and bring up as burning questions of the day. But, for a Christian who is conscious of his responsibilities even towards the least of his brethren, there is no such thing as slothful tranquillity; nor is there question of flight, but of struggle; of action against every inaction and desertion in the great spiritual combat where the stakes are the construction, nay the very soul, of the society of tomorrow.

HARMONY BETWEEN TRANQUILLITY AND ACTIVITY

In the mind of Aquinas, tranquillity and feverish activity are not opposed, but rather form a well-balanced pair for him who is inspired by the beauty and the urgency of the spiritual foundations of society, and of the nobility of its ideals.

To you, young people, who are wont to turn your backs on the past, and to rely on the future for your aspirations and your hopes, We address Ourselves with ardent love and fatherly anxiety: enthusiasm and courage do not of themselves suffice, if they be not, as they should be, placed in the service of good and of a spotless cause.

It is vain to agitate, to weary yourselves, to bustle about without ever resting in God and His eternal law.

You must be inspired with the conviction that you are fighting for truth, that you are sacrificing in the cause of truth your own tastes and energies, wishes and sacrifices; that you are fighting for the eternal laws of God, for the dignity of the human person, and for the attainment of its destiny.

When mature men and young men, while remaining always at anchor in the sea of the eternally active tranquillity of God, coordinate their differences of temperament and activity in a genuine Christian spirit, then if the propelling element is joined to the refraining element, the natural differences between the generations will never become dangerous, and will even conduce vigorously to the enforcement of the eternal laws of God in the changing course of times and of conditions of life.

THE WORLD OF LABOR

In one field of social life, where for a whole century there was agitation and bitter conflict, there is today a calm, at least on the surface. We speak of the vast and evergrowing world of labor, of the immense army of workers, of breadwinners and dependents.

If we consider the present with its wartime exigencies, as an admitted fact, then this calm may be called a necessary and reasonable demand; but

if we look at the present situation in the light of justice, and with reference to a legitimately regulated labor movement, then the tranquillity will remain only apparent, until the scope of such a movement be attained.

Always moved by religious motives, the Church has condemned the various forms of Marxist Socialism; and she condemns them today, because it is her permanent right and duty to safeguard men from currents of thought and influences that jeopardize their external salvation. But the Church cannot ignore or overlook the fact that the worker, in his efforts to better his lot, is opposed by a machinery which is not only not in accordance with nature, but is at variance with God's plan and with the purpose He had in creating the goods of earth.

In spite of the fact that the ways they followed were and are false and to be condemned, what man, and especially what priest or Christian, could remain deaf to the cries that rise from the depths and call for justice and a spirit of brotherly collaboration in a world ruled by a just God?

Such silence would be culpable and unjustifiable before God, and contrary to the inspired teaching of the Apostle, who, while he inculcates the need of resolution in the fight against error, also knows that we must be full of sympathy for those who err, and open-minded in our understanding of their aspirations, hopes and motives.

When He blessed our first parents, God said: "Increase and multiply and

fill the earth, and subdue it." And to the first father of a family, He said later: "In the sweat of thy face shalt thou eat bread."

The dignity of the human person, then, requires normally as a natural foundation of life the right to the use of the goods of the earth.

To this right corresponds the fundamental obligation to grant private ownership of property, if possible, to all. Positive legislation regulating private ownership may change and more or less restrict its use. But if legislation is to play its part in the pacification of the community, it must prevent the worker, who is or will be a father of a family, from being condemned to an economic dependence and slavery which is irreconcilable with his rights as a person.

Whether this slavery arises from the exploitation of private capital or from the power of the state, the result is the same. Indeed, under the pressure of a State which dominates all and controls the whole field of public and private life, even going into the realm of ideas and beliefs and of conscience, this lack of liberty can have the more serious consequences, as experience shows and proves.

FIVE FUNDAMENTAL POINTS FOR THE ORDER AND PACIFICATION OF HUMAN SOCIETY

Anyone who considers in the light of reason and of faith the foundations and the aims of social life, which we have traced in broad outline, and contemplates them in their purity and

moral sublimity, and in their benefits in every sphere of life, cannot but be convinced of the powerful contribution to order and pacification which efforts directed towards great ideals and resolved to face difficulties, could present, or better, could restore to a world which is internally unhinged, when once they had thrown down the intellectual and juridical barriers, created by prejudice, errors, indifference, and by a long tradition of secularization of thought, feeling, action which succeeded in detaching and subtracting the earthly city from the light and force of the City of God.

Today, as never before, the hour has come for reparation, for rousing the conscience of the world from the heavy torpor into which the drugs of false ideas, widely diffused, have sunk it. This is all the more so because in this hour of material and moral disintegration the appreciation of the emptiness and inconsistency of every purely human order is beginning to disillusion even those who, in days of apparent happiness, were not conscious of the need of contact with the eternal in themselves or in society, and did not look upon its absence as an essential defect in their constitutions. What was clear to the Christian, who in his deeply founded faith was pained by the ignorance of others, is now presented to us in dazzling clearness by the din of appalling catastrophe which the present upheaval brings to man and which portrays all the terrifying lineaments of a general judgment even

for the tepid, the indifferent, the frivolous. It is indeed an old truth which comes out in ever new forms and thunders through the ages and through the nations from the mouth of the Prophet: "All that forsake thee shall be confounded; they who depart from thee, shall be written in the earth: because they have forsaken the Lord, the Vein of Living Waters."

The call of the moment is not lamentation but action: not lamentation over what has been, but reconstruction of what is to arise and must arise for the good of society. It is for the best and most distinguished members of the Christian family, filled with the enthusiasm of Crusaders, to unite in the spirit of truth, justice and love to the call: God wills it, ready to serve, to sacrifice themselves, like the Crusaders of old.

If the issue was then the liberation of the land hallowed by the life of the Incarnate Word of God, the call today is, if We may so express Ourselves, to traverse the sea of errors of our day and to march on to free the holy land of the spirit, which is destined to sustain in its foundations the unchangeable norms and laws on which will arise a social construction of solid internal consistency.

With this lofty purpose before Us, We turn from the crib of the Prince of Peace, confident that His grace is diffused in all hearts, to you, beloved children, who recognize and adore in Christ your Saviour; We turn to all those who are united with Us at least

by the bond of faith in God; We turn, finally, to all those who would be free of doubt and error, and who desire light and guidance; and We exhort you with suppliant, paternal insistence not only to realize fully the dreadful gravity of this hour, but also to meditate upon the vistas of good and supernatural benefit which it opens up, and to unite and collaborate towards the renewal of society in spirit and truth.

The essential aim of this necessary and holy crusade is that the Star of Peace, the Star of Bethlehem, may shine out again over the whole of mankind in all its brilliant splendor and reassuring consolation as a pledge and augury of a future better, more fruitful and happier.

It is true that the road from night to full day will be long; but of decisive importance are the first steps on the path, the first five milestones of which bear chiselled on them the following maxims:

1. DIGNITY AND RIGHTS OF THE HUMAN PERSON

He who would have the star of peace shine out and stand over society should cooperate, for his part, in giving back to the human person the dignity given to it by God from the very beginnings; should oppose the excessive herding of men, as if they were a mass without a soul; their economic, social, political, intellectual and moral inconsistency; their dearth of solid principles and strong convictions, their surfeit of instinctive sensible excitement and their fickleness.

He should favor, by every lawful means, in every sphere of life, social institutions in which a full personal responsibility is assured and guaranteed both in the earthly and the eternal order of things.

He should uphold respect for and the practical realization of the following fundamental personal rights: the right to maintain and develop one's corporal, intellectual and moral life and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work, as the indispensable means towards the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with his duties and social limitations.

2. DEFENSE OF SOCIAL UNITY AND ESPECIALLY OF THE FAMILY IN PRINCIPLE

He who would have the star of peace shine out and stand over society should reject every form of materialism which sees in the people only a herd of individuals who, divided and without any internal cohesion, are considered as a mass to be lorded over and treated arbitrarily; he should strive to understand society as an intrinsic unity, which has grown up and matured under the guidance of Providence, a unity which—within the bounds as-

signed to it and according to its own peculiar gifts—tends, with the collaboration of the various classes and professions, towards the eternal and ever new aims of culture and religion.

He should defend the indissolubility of matrimony; he should give to the family—that unique cell of the people—space, light and air so that it may attend to its mission of perpetuating new life, and of educating children in a spirit corresponding to its own true religious convictions, and that it may preserve, fortify and reconstitute, according to its powers, its proper economic, spiritual, moral and juridic unity.

He should take care that the material and spiritual advantages of the family be shared by the domestic servants; he should strive to secure for every family a dwelling where a materially and morally healthy family life may be seen in all its vigor and worth; he should take care that the place of work be not so separated from the home as to make the head of the family and educator of the children a virtual stranger to his own household; he should take care above all that the bond of trust and mutual help should be reestablished between the family and the public school, that bond which in other times gave such happy results, but which now has been replaced by mistrust where the school, influenced and controlled by the spirit of materialism, corrupts and destroys what the parents have instilled into the minds of the children.

3. DIGNITY AND PREROGATIVES OF LABOR

He who would have the star of peace shine out and stand over society should give to work the place assigned to it by God from the beginning.

As an indispensable means towards gaining over the world that mastery which God wishes, for His glory, all work has an inherent dignity and at the same time a close connection with the perfection of the person; this is the noble dignity and privilege of work which is not in any way cheapened by the fatigue and the burden, which have to be borne as the effect of original sin, in obedience and submission to the will of God.

Those who are familiar with the great Encyclicals of Our predecessors and Our Own previous messages know well that the Church does not hesitate to draw the practical conclusions which are derived from the moral nobility of work, and to give them all the support of her authority.

These exigencies include, besides a just wage which covers the needs of the worker and his family, the conservation and perfection of a social order which will make possible an assured, even if modest, private property for all classes of society, which will promote higher education for the children of the working class who are especially endowed with intelligence and good will, will promote the care and the practice of the social spirit in one's immediate neighborhood, in the district, the province, the people and

the nation, a spirit which, by smoothing over friction arising from privileges or class interests, removes from the workers the sense of isolation through the assuring experience of a genuinely human, and fraternally Christian, solidarity.

The progress and the extent of urgent social reforms depend on the economic possibilities of single nations.

It is only through an intelligent and generous sharing of forces between the strong and the weak that it will be possible to effect a universal pacification in such wise as not to leave behind centers of conflagration and infection from which new disasters may come.

There are evident signs which go to show that, in the ferment of all the prejudices and feelings of hate, those inevitable but lamentable offspring of the war psychosis, there is still aflame in the peoples the consciousness of their intimate mutual dependence for good or for evil, nay, that this consciousness is more alive and active.

Is it not true that deep thinkers see ever more clearly in the renunciation of egoism and national isolation, the way to general salvation, ready as they are to demand of their peoples a heavy participation in the sacrifices necessary for social well-being in other peoples?

May this Christmas Message of Ours, addressed to all those who are animated by a good will and a generous heart, encourage and increase the legions of these social crusades in every

nation. And may God deign to give to their peaceful cause the victory of which their noble enterprise is worthy.

4. THE REHABILITATION OF JURIDIC ORDER

He who would have the star of peace shine out and stand over social life should collaborate towards a complete rehabilitation of the juridical order.

The juridic sense of today is often altered and overturned by the profession and the practice of a positivism and a utilitarianism which are subjected and bound to the service of determined groups, classes and movements, whose programs direct and determine the course of legislation and the practices of the courts.

The cure for this situation becomes feasible when we awaken again the consciousness of a juridical order resting on the supreme dominion of God, and safeguarded from all human whims; a consciousness of an order which stretches forth its arm, in protection or punishment, over the unforgettable rights of man and protects them against the attacks of every human power.

From the juridic order, as willed by God, flows man's inalienable right to juridical security, and by this very fact to a definite sphere of rights, immune from all arbitrary attack.

The relations of man to man, of the individual to society, to authority, to civil duties; the relations of society and of authority to the individual, should be placed on a firm juridic foot-

ing and be guarded, when the need arises, by the authority of the courts.

This supposes:

(A) A tribunal and a judge who take their directions from a clearly formulated and defined right;

(B) Clear juridical norms which may not be overturned by unwarranted appeals to a supposed popular sentiment or by merely utilitarian considerations;

(C) The recognition of the principle that even the State and the functionaries and organizations dependent on it are obliged to repair and to withdraw measures which are harmful to the liberty, property, honor, progress of health of the individuals.

5. THE CONCEPTION OF THE STATE ACCORDING TO THE CHRISTIAN SPIRIT

He who would have the star of peace shine out and stand over human society should cooperate towards the setting up of a State conception and practice founded on reasonable discipline, exalted kindness and a responsible Christian spirit.

He should help to restore the State and its power to the service of human society, to the full recognition of the respect due to the human person and his efforts to attain his eternal destiny.

He should apply and devote himself to dispelling the errors which aim at causing the State and its authority to deviate from the path of morality, at severing them from the eminently ethical bond which links them to individual and social life, and at making

them deny or in practice ignore their essential dependence on the will of the Creator. He should work for the recognition and diffusion of the truth which teaches, even in matters of this world, that the deepest meaning, the ultimate moral basis and the universal validity of "reigning" lies in "serving."

CONSIDERATIONS ON THE WORLD WAR AND THE RENOVATION OF SOCIETY

Beloved children, may God grant that while you listen to Our voice your heart may be profoundly stirred and moved by the deeply felt seriousness, the loving solicitude, the unremitting insistence, with which We drive home these thoughts, which are meant as an appeal to the conscience of the world, and a rallying-cry to all those who are ready to ponder and weigh the grandeur of their mission and responsibility by the vastness of this universal disaster.

A great part of mankind, and, let Us not shirk from saying it, not a few who call themselves Christians, have to some extent their share in the collective responsibility for the growth of error and for the harm and the lack of moral fibre in the society of today.

What is this world war, with all its attendant circumstances, whether they be remote or proximate causes, its progress and material, legal and moral effects? What is it but the crumbling process, not expected, perhaps, by the thoughtless but seen and deprecated by those whose gaze penetrated into the realities of a social or-

der which—behind a deceptive exterior or the mask of conventional shibboleths—hid its mortal weakness and its unbridled lust for gain and power?

That which in peacetime lay coiled up, broke loose at the outbreak of war in a sad succession of acts at variance with the human and Christian sense.

International agreements to make war less inhuman by confining it to the combatants, to regulate the procedure of occupation and the imprisonment of the conquered remained in various places a dead letter. And who can see the end of this progressive demoralization of the people, who can wish to watch helplessly this disastrous progress?

Should they not rather, over the ruins of a social order which has given such tragic proof of its ineptitude as a factor for the good of the people, gather together the hearts of all those who are magnanimous and upright, in the solemn vow not to rest until in all peoples and all nations of the earth a vast legion shall be formed of those handfuls of men who, bent on bringing back society to its center of gravity, which is the law of God, aspire to the service of the human person and of his common life ennobled in God?

Mankind owes that vow to the countless dead who lie buried on the field of battle: the sacrifice of their lives in the fulfillment of their duty is a holocaust offered for a new and better social order.

Mankind owes that vow to the in-

numerable sorrowing host of mothers, widows and orphans who have seen the light, the solace and the support of their lives wrenched from them.

Mankind owes that vow to those numberless exiles whom the hurricane of war has torn from their native land and scattered in the land of the stranger; who can make their own the lament of the Prophet: "Our inheritance is turned to aliens: our house to strangers."

Mankind owes that vow to the hundreds of thousands of persons who, without any fault on their part, sometimes only because of their nationality or race, have been consigned to death or to a slow decline.

Mankind owes that vow to the many thousands of non-combatants, women, children, sick and aged, from whom aerial warfare—whose horrors we have from the beginning frequently denounced—has, without discrimination or through inadequate precautions, taken life, goods, health, home, charitable refuge, or house of prayer.

Mankind owes that vow to the flood of tears and bitterness, to the accumulation of sorrow and suffering, emanating from the murderous ruin of the dreadful conflict and crying to Heaven to send down the Holy Spirit to liberate the world from the inundation of violence and terror.

And where could you with greater assurance and trust and with more efficacious faith place this vow for the renewal of society than at the feet of the "Desired of all Nations" Who lies

before us in the crib with all the charm of His sweet humanity as a babe, but also in the dynamic attraction of His incipient mission as Redeemer?

Where could this noble and holy crusade for the cleansing and renewal of society have a more significant consecration or find a more potent inspiration than at Bethlehem, where the new Adam appears in the adorable mystery of the Incarnation?

For it is at His fountains of truth and grace that mankind should find the water of life if it is not to perish in the desert of this life; "of His fullness we all have received." His fullness of grace and truth flows as freely today as it has for twenty centuries on the world.

His light can overcome the darkness, the rays of His love can conquer the icy egoism which holds so many back from becoming great and conspicuous in their higher life.

To you, crusader-volunteers of a distinguished new society, lift up the new call for moral and Christian rebirth, declare war on the darkness which comes from deserting God, on the coldness that comes from strife between brothers.

It is a fight for the human race, which is gravely ill and must be healed in the name of conscience ennobled by Christianity.

INVOCATION OF THE REDEEMER OF THE WORLD

May Our blessing and Our paternal good wishes and encouragement

go with your generous enterprise, and may they remain with all those who do not shirk hard sacrifices—those weapons which are more potent than any steel to combat the evil from which society suffers.

Over your crusade for a social, human and Christian ideal may there shine out as a consolation and an inspiration the star that stands over the Grotto of Bethlehem, the first and the

perennial star of the Christian Era.

From the sign of it every faithful heart drew, draws and ever will draw strength: "If armies in camp should stand against me, my heart shall not fear."

Where that star shines, there is Christ. "With Him for leader we shall not wander; through Him let us go to Him, that with the Child that is born today we may rejoice forever."

Whatever be the issue of this ruinous conflict now raging in all continents and on all the seas, one thing is certain—the Church will not and cannot collapse. Civil society may refuse to be guided and upheld by the sovereignty of God. Well, then, the Church, even if thrust back to the Catacombs, will continue its apostolic work of saving men one by one. The Church will again, by the grace and guidance of the Holy Spirit of Christ, renew the face of the earth. As for this land of England, there is nothing that can preserve us from the social evils of the past, that can preserve us from the scourge that threatens us now—nothing, I say, but a revolution—the action of God—the return of the kingdom to the Kingdom of Christ.—*Cardinal Hinsley*

Some Things Old and New

LIBERALISM AND THE CHURCH

If, as you said previously, the Catholic Church favors tolerance, why is Catholicism opposed to liberalism; why, for instance, did Pope Pius IX condemn liberalism in his Syllabus?

What we understand by liberalism, and that which was condemned by Pius IX in his famous Syllabus of Errors, are two quite different things.

Liberalism of today is a social philosophy whose aim is the welfare and progress of society, the improvement of the lot of the working classes, and the prevention of centralization and state absolutism. In that sense the two great Encyclicals *Rerum novarum* of Leo XIII, and *Quadragesimo anno* of Pius XI are truly liberal documents.

But the liberalism which Pius IX condemned in his Syllabus of 1864, was of quite another kind. It consisted in many errors, which today we would call Secularism, that had reference to the relations between the Church and the State. In a sense, the liberalism condemned by Pius IX was the parent of present-day totalitarianism; for it declared that the commonwealth is the origin and source of all rights which are not circumscribed by any limits. In a word, this liberalism was founded on the idea that the citizen existed for the State, and not the other way about. It declared also that

the Catholic Church is opposed to the welfare of society.

Now that, obviously, is not what is understood today as liberalism. Hence it is not fair to say that the Church condemned liberal idealism: rather the Church was safeguarding true liberalism when it condemned state authoritarianism as propagated by the anti-Catholic liberals of a past era.

SPAIN AND THE HOLY SEE

I cannot understand why the Pope has given his support to the Fascist Government of General Franco in Spain.

Our sympathies are with you; for neither can we understand something that never happened. The so-called Loyalists (though to whom or what they were loyal has never been made clear) attacked the Church in Spain. In the most barbarous manner they massacred many clergy and members of religious orders; they defiled places of worship, and confiscated the endowments and property of the Catholic Church.

The Spanish bishops, who knew more about the subject than any foreigner possibly could, made it perfectly clear that the so-called Republican Government had for one of its chief aims the elimination of the Catholic Church in Spain.

General Franco, on the other hand, believed (very properly) that the Catholic Church was the national religion of Spain, and he pledged himself and the armed forces under his command to safeguard that religion. It happened, as you no doubt read in your newspapers, that the heads of the Italian and German Governments chipped in to help General Franco in his counter-revolution against the so-called Loyalist revolutionaries.

But the Pope had nothing whatever to do with that. Indeed, both Pius XI and Pius XII have not been distinguished by their encouragement of German Nazism and Italian Fascism. The Pope was, and is, interested solely in the preservation of the Catholic Religion, and if General Franco has pledged himself to protect the Catholic Religion, that is all the Pope is interested in. The Pope's duty is to safeguard religion, not any political system.

ABSTINENCE IN WAR TIME

When did the Pope grant a general dispensation from the Church's law of abstinence for the duration of the war?

The Holy See has not granted a general dispensation from the usual rule of abstinence from flesh meat on days when its use is forbidden.

In most cases the power of dispensation is given to the local Hierarchy. For example, the Archbishop of Westminster, Cardinal Hinsley, in 1939 granted a dispensation from the

law of abstinence for the duration of the war, because of the difficulty of obtaining meatless diet in England. According to this ruling the dispensation is valid on all days of abstinence during the war, except on Ash Wednesday and Good Friday.

The Australian Hierarchy also has been granted the right to give a general dispensation from the law of abstinence for the duration, in the same conditions mentioned above.

So far as the United States is concerned, it is not very likely—for the present, at all events—that a dispensation of this kind will be granted. For although the supplies of fish are less than they were, the American people have been asked to cut down on their consumption of meat. So at present the conditions that warrant a dispensation from the law of abstinence do not prevail in our country.

PETER'S TOMB

Is it a fact that the body of Saint Peter is buried in a tomb beneath the high altar of Saint Peter's in Rome? I have read somewhere that the tomb of the Apostle was covered with twenty feet of concrete, so that no investigation might be made, since there is nothing more than an empty tomb there.

That story about the twenty feet of concrete is something that cropped up some time in the past half century, by persons who had their own interests to serve either by inventing or propagating the story. You can believe

the Roman archeologists, who are masters of the science of archeology, and they are generally agreed that the body of the Apostle Peter rests in the place where it is venerated by Catholics.

According to the tradition (and it has yet to be proved false) Saint Peter was crucified head downwards, in the circus situated on the Vatican Hill in Rome, probably in the year 64 A.D., and his body was buried in a tomb at the foot of the hill. Some time later, just when does not seem altogether clear, the body of the Apostle was removed from its burial place and hidden in a secret tomb or sarcophagus down in the catacombs along the Appian Way. The Basilica of Saint Sebastian is near to the traditional site of the secret burial place where the body was removed.

The body of the martyred Apostle was again removed from the catacomb on the Appian Way, and re-buried in the original tomb at the Vatican Hill, and here, on this very spot, the Emperor Constantine built the original Basilica of Saint Peter over the place where the Apostle was buried.

At various times excavations have been made to verify the exact spot where the tomb of Saint Peter is located. That it is below the high altar of Saint Peter's seems to be an accepted fact, and excavations are even now being carried out in the vast depths below the Vatican Basilica to locate the actual spot where the small tomb is, though its general location is known.

WESTMINSTER ABBEY

I am interested in a recent correspondence in The N. Y. Times about Westminster Abbey. The Times speaks of the abbey as a Cathedral, and the Anglican Bishop of Albany says it never has been a cathedral. What are the facts?

They are both wrong. *The Times* is wrong when it speaks of the abbey as a cathedral, which it is not. And the Protestant Bishop of Albany is also wrong in saying that the abbey was never a cathedral, which it was.

Westminster Abbey, in which is still enshrined the uncorrupted body of Saint Edward the Confessor, is one of the most ancient monastery churches in England. About the middle of the thirteenth century under the abbacy of Abbot Crokesley, it was separated from the jurisdiction of the Bishop of London and became subject immediately to the Holy See.

Then in 1540, after Henry VIII had seized all the religious houses, the bishopric of Westminster was created by royal letters patent, and Dr. Thomas Thirlby, who was a Catholic priest, was consecrated Bishop of Westminster according to Catholic rites, but without papal bulls, and Westminster Abbey was made his cathedral church. That Dr. Thirlby was in Catholic episcopal orders admits of no doubt, because he was one of the co-consecrators of Cardinal Pole as Archbishop of Canterbury on March 22, 1555.

But his bishopric of Westminster was dissolved by Edward VI about March 1550. So although Westminster Abbey is not a cathedral, it was a cathedral church from 1540 to 1550.

It is interesting to note that this first and last Bishop of Westminster was deposed in 1559 for refusing to take the oath of supremacy to Queen Elizabeth.



Europe and the Faith

The decline of Europe began with the decline of the Christian spirit. Even before the Great War this process had started. The present war has only hastened Europe's spiritual degeneration. Having lost its unity, Europe will not find it again by manufacturing it artificially under the stress of force. Europe will not find unity except by a return to Christianity and to an atmosphere of freedom and love. Hate cannot save Europe, only love.

A Europe split into dominating and conquered countries, condemned to injustice and oppression, a Europe which has finally lost its moral unity—such a Europe is doomed to annihilation and ruin. Not only will it lose its hegemony in favor of other Continents but it will also cease to be a civilizing agent.

A certain author writes: "Who knows whether the war has lasted long enough? But war will never cease until the elimination of that evil which only spiritual greatness can eliminate. Blood will flow in Europe and flow profusely, until the nations realize their madness, which continuously drives them into this vicious circle. Until the nations, united in spirit, crowd around the altars, Europe will not find peace. Only religion can awaken Europe and make it devote itself to its historic function, that is, the building of peace."

This was written in 1799. And it was written by a German author, Frederick Novalis.—*Vatican Radio Broadcast*